THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Over and over again in the course of the war the conviction has been expressed that the Christian Church will never be able to bring its full influence to bear upon the march of events and institutional changes until it closes its divided ranks and unifies its witness to the truth. It is a conviction that should be expressed with a greater sense of urgency now that peace has come to the world again. For only in a world at peace does the Christian Church find free scope for its proper activities, transcending as these do the barriers of nation and race.

In a recent book, *Church, Continuity, and Unity*,[1] Dr. H. Burn-Murdoch welcomes the steady strengthening in the present century of the sense of the need for Christian unity, and the happy discovery in recent years as a result of discussion and conference of closer doctrinal agreement than had been hitherto realized. But he points out with regret that agreement does not extend to the doctrine of the Church, or connected questions of Order. Accordingly, it has been his aim in this book (the fruit of much study and thought) to find in the teaching of the New Testament the answer to the question, What is the true nature of the Church in the world ?

The main points he would bring out are (1) that the Church is a living organism, the sacramental outward of an inner and spiritual reality ; (2) that there has been continuity through the centuries in the organic life of the Church ; (3) that continuity is an essential of the Church and its unity.

' I have tried in this book to show, what seems to me plain, that the one-ness of the Church must be a humanly perceptible one-ness, not only in the time present, but also in its continuous and unbroken life in the world : we must be perceptibly one with the Church of Pentecost in order that we may also be one with our scattered brethren throughout the world to-day ; unity must, as it were, be vertical in order that it may be lateral.'

[1] Cambridge University Press ; 15s. net.

Dr. Burn-Murdoch is quite alive to the fact that many would deny the need for organic continuity. There are denominations (' Churches ' in the non-scriptural and modern sense) that lay no claim to continuity with the Church of Pentecost and set no value upon it. It would therefore appear that the fact of discontinuity should be fairly faced, and not passed over lightly, as is too common.

For Independency (represented in modern times chiefly by the Congregationalists and Baptists), which expresses itself in the principle of the ' gathered Church,' the one Church of the New Testament is a spiritual conception, and is invisible except in so far as individual believers and congregations may be said to be visible. It is idle to talk, says Independency, about organic continuity between the one invisible Church and the many visible congregations which believers create for themselves.

Similarly, Luther was indifferent to the ancient organism of the Church, having for his chief principle the doctrine of justification by faith alone. And Calvin, while insistent upon the doctrine of the catholicity or universality of the Church, held this doctrine in a mystical sense : the Church, which is invisible, consists of the company of the elect of all ages, all realms, nations, and tongues, present and future, in the body and out of the body. As for the ' visible Church,' it is an expression descriptive of the temporary phenomena of the invisible Church : the faithful gathering round the Word and the Sacraments, and making their profession. Here there was more than indifference to the ancient organism ; there was a deliberate severance of organic continuity.

About the middle of the seventeenth century, among the English Presbyterians, a theory was developed of continuous succession through presbyters, the bishops through whom the ministry of ordination had been mediated being regarded as only presbyters in order. The theory was inconsistent with the repudiation a century before of the orders of the unreformed priests. Nevertheless,

the theory of a continuous presbyterial succession has remained, and Dr. BURN-MURDOCH shows that it has been advocated in recent years in Scotland by certain distinguished Presbyterians.

Of course he deprecates all indifference to organic continuity. He cannot reconcile it with Scriptural teaching or primitive practice; and he goes the length of saying that in repudiating the visible organism as essential to the Church in the world it rejects the only medium of its visible unity. As for the *perpetua successio presbyterorum*, it depends upon the correctness of the hypothesis, for which he says there is no positive proof, that the primitive presbyters were rightful ministers of ordination; and he would remind us that for some fourteen centuries, at all events, power to ordain was not—intentionally at least—conferred upon ministers ordained only to the office of presbyter.

Dr. BURN-MURDOCH freely admits that the denominations, the 'Churches' in the modern sense, have been unmistakably used by God; and he is willing to raise the question, 'Can there be such sanctity or virtue in the ancient and organic stewardship of the Ekklesia as to justify insistence upon it?' But he recurs to the point that in the Christian Church of to-day the blessing of unity is lacking, and the fruits of unity. He adds that we cannot tell that God's will for His Church has been carried out because He has followed with blessing 'both us and others who are separated from us.' And the burden of the whole discussion is that unity of the Church *in the world* requires organic unity.

How that is to be regained is to his mind far from clear, but the volume concludes with an account of recent contributions to the subject, including the Lambeth Quadrilateral and the South India scheme.

Under the title, *What is Christian Civilization*, the seventeenth series of Riddell Memorial Lectures has been published.[1] The lecturer was Professor John BAILLIE, D.D., D.Litt., S.T.D., of the Chair of Divinity in the University of Edinburgh. He asks in what sense any possible civilization can be said to be Christian, how far any past order of things or our present one merits such a description, and what the prospects are for the future.

There was no real *conception* of a Christian civilization till Charlemagne. After the conversion of the Roman Empire there was, of course, a multitude of people who were only nominally Christian. Indeed, a double standard was recognized; the 'religious' were those who had retreated to religious houses; the 'hoi polloi' were outsiders. And something of the same kind may be said of to-day. The detachment from Christianity is to-day even wider. There is for one thing the large company of the unbelievers, and their origin may be said to go back to the Renaissance, with which movement there came an entirely new 'frame of reference,' to use Dr. BAILLIE's phrase.

The essential ideas constituting this frame are that the present world is an eminently satisfactory world, that human nature, too, is fundamentally good and capable of progressive development, that human society can be similarly perfected, that the means of this progress is the scientific control of the forces of Nature, and that this is possible because Nature is a uniform system conforming to invariable laws. But this disturbance of the intellectual outlook thus summarized has been accompanied by the simultaneous disturbance of the traditional social life of the community. The link between them has been the progressive application to the people's industry of the scientific discoveries of the intellectuals. The increased control of Nature lies at the root of both.

It is Dr. BAILLIE's strong conviction that this industrial revolution has been as hostile to Christianity as any intellectual change, by the influence it has exerted on the Christian fabric of society. As Dr. BAILLIE puts it, 'the disturbance caused in the social life of Christendom by the Industrial Revolution is quite as potent a cause of the Church's changed situation as the disturbance caused in its intellectual life by the closely connected movement known as the Enlightenment. For our religion has two sides to it. It is *pistis* and it is also *koinonia*. It is a faith and it is a fellowship.'

There are various views as to how the Church should react to this alienation from its faith and fellowship. One view is that we should no longer recognize Christian civilization. We are actually in the position of the early Christians. Therefore: 'Come ye out and be ye separate.' Another view is that there never has been a Christian civilization, and indeed (some would add) there never can be under terrestrial conditions. And a still further modification of these views is the conviction that Christian influence on the community is a liability. The infection of the community with a safe dose of Christianity makes it immune to

[1] Milford; 2s. 6d. net.

the disease! In other words, in many Christian quarters (especially in Barthian circles) there is not only a recognition of our minority position but a repudiation of the idea of a Christian civilization.

Dr. BAILLIE admits the value of such protests and criticisms, especially when uttered by prophetic voices. But he insists that they are not to be wholly accepted. The crux of the situation is to be found in the principles governing the Church's admissions to baptism. The element of truth to which too little weight has been given by the protesting critics is that contained in the Church doctrine and practice of the baptism of families. The insight enshrined in this doctrine and practice is that the most likely way to bring men to an individual decision for Christ is to nurture them within a Christian community.

This community is in the first place the family, and hence the controversy has always revolved round the baptism of infants born to Christian parents. But it is necessary that something of the same principle should be extended also to those larger social units in which, as he grows, the child finds himself increasingly involved. 'Just, therefore, as it is wrong to think meanly of the Christianity of children before they reach the age of personal decision, . . . so I believe it wrong to hold as of no account the Christianity which pervades the life of a community before it is confirmed in the personal decision of every individual citizen.'

We come within sight here of Dr. BAILLIE's view of a Christian civilization. It is, he says, a mistake to retire into our shell as a minority and to regard England as 'pagan' and our duty as a missionary our only one. England is not pagan, and the hope for the future lies in a reinvigoration of our civilization by Christian ideas. The question, however, still confronts us: How far does our civilization deserve the name of Christian?

So far as belief is concerned we cannot, as already we have recognized, claim much. What then of morals? Are our morals Christian? Dr. BAILLIE has to come to an unfavourable judgment on this point as concerns our actual practice. But he judges differently on what he calls our 'professed moral standards.' The only claim our civilization has to be called Christian is that its *conscience* is recognizably Christian. We still profess Christian ideals and we struggle bravely to retain these ideals when their roots in truth are gone. There are efforts—pragmatic, evolutionist, and 'moral instinct' (to name three)—to find a non-Christian foundation for Christian moral standards.

One of the finest parts of Dr. BAILLIE's final lecture is the demonstration he gives of the futility of these attempts. They all go down in ruin before 'the floods and waterspouts of God,' as William James said long ago. The only ground of any ethical conviction is reality. And if the modern world ceases to find a ground in eternal reality for its moral practice, the Christian conscience of the West cannot long survive. There must be some return to the integrity of the Christian outlook or there will be a still further disintegration.

But Dr. BAILLIE is convinced that this generation is wistfully looking for a sure ground in the real. 'Here,' he says, 'I hold our hope to lie.' For only so can the West come to realize that 'what Christianity did was not to set before men new ideals, a new moral code, a new system of ethics . . . but rather to give them a new conception of reality, a new access to reality, and a new assurance of the grace of God from whom all reality proceeds.' 'I simply want to ask you one thing,' St. Paul says to our generation, as he said long ago to the Galatians, 'did you receive the Spirit by doing what the Law commands or by believing the gospel message?'

Dr. BAILLIE aptly quotes this relevant passage in Moffatt's translation. And, while it points to the one source from which our civilization takes its character and its ideals, we may well rejoice that these ideals are so widely accepted, justifying us in calling our civilization Christian, and hope that the imperative necessity of these ideals may bring the world back to God, their source and sanction.

Reconciliation and Reality.

I. Fundamentals.

By the Reverend John R. Coates, M.A., Birmingham.

Reconciliation is the personal aspect of peace-making, and is obviously a primary concern of Christians in the post-war world. The opportunities of the present time are unparalleled in scale and variety. If they are not seized at this psychological moment human conditions will harden again into the old patterns—names may be changed but the old spirit will reassert itself. If Christians are to play the creative part to which they are called in this time of historic change they will have to be very sure of the ground on which they stand, knowing what spirit they are of. What is needed is conviction based upon experience, prophetic certainty, the mind of Christ.

The Peace of God.

W. F. Jackson Knight, in his recent fascinating book, *Roman Vergil*, draws special attention to the poet's power of 'integrating.' Vergil, he writes, 'looked for a whole, and found or made one; both found and made, in some sense. He did so in the Pythagorean and Aeschylean way by facing and reconciling opposites. Of them, there were many pairs—the Greek and the Italian, the old and the new, the kind and the cruel. That is not all. There were the two philosophies, Stoic and Epicurean, of which almost too much had been made by Roman enthusiasm for Greek thought. There was involved here another pair, in a sense more important, the new reason and the old faith, "the origin of the world" and "country gods," as Vergil said—a pair which almost corresponds to the mind and the heart, each with its own authority. And there was this pair—the little world of Vergil's home, and the big world, wicked perhaps but wonderful, that broke in upon it with a shock; and there was subordinately, yet another pair, the world of books, and the world of things.' His secret was his faith. 'Vergil believed in a universe divinely created and divinely controlled according to laws, both physical and moral. . . . He also accepted the validity of prayer. . . . Nothing was more deeply characteristic of him than his deep and tender sympathy.' What then did he lack? What is the Christian differentia?

When we turn from Vergil to the Bible, we pass from the world of ideas to the world of persons. The Roman poet knows a peace that is static, based on compromise, assailable, temporary. But the Christian lives in that peace of God which is dynamic, uncompromising, unassailable, eternal. The former is peace of mind, a quiet pool, contentment within self; but the latter is peace of heart,a welling spring, life more abundant.

Reconciliation with God commits a man to the ministry of reconciliation, so that he goes out to win his brother, following Christ, if need be, to crucifixion, entering into the joy of his Lord. As it was in Christ that God was reconciling the world unto Himself, so it is only in Christ that man can achieve reconciliation with his brother.

How God reconciles.

At the end of the last war, William Fearon Halliday wrote a little book on the Atonement under the title, *Reconciliation and Reality*. Its purpose was to strip the doctrine of those features which make so many of its classical presentations unacceptable to the modern mind, to penetrate to the living core of its truth, and to show its bearing on the work and witness of the Church. The central assertion of the book is that 'our Lord Jesus saves by being the Light that unveils and the Love which possesses, and possessing recreates.' Like Robertson of Brighton, the author urges that salvation is character; and like Martin Buber, he stresses throughout the paramount importance of personal relations. The supreme need of the world is fellowship. What hinders this is sin, which is selfishness. A change of heart is necessary. 'Deliverance through a change of heart can only come about when we recognize God as our Father, and when we find in His will our peace, and in His love our fulfilment; in other words, when we understand the sonship of Jesus and find in this the meaning of our lives.'

Halliday's realism has been echoed recently by Dr. L. W. Grensted in a University sermon at Cambridge. 'For the Christian to be a realist means to see the affairs of this world in the face of God, from whose face all shadows and all falsehoods flee away. It is to see man not only as fallen and debased, but as made in God's image, however sorely the fashioning of that image may have been marred. And therefore, in all the dealings of man with man, it is to see as our goal the ultimate restoration of that image and to

trust only such ways as may lead to that goal. For if God is real, the reality of God, which is His essential nature, must be the norm and directive standard of all that we do.' To quote Halliday again—' It is because we are made in the image of God, and God is ever that which we are becoming, that God can appeal to us, and in that appeal awake us to our own meaning, and in that very awakening convince us of His authority.'

Fellowship.

The recent Army order against fraternization with Germans awoke questionings in many minds about the ultimate realities behind war and peace, and it is well to be reminded that all national and international problems resolve themselves ultimately into questions of personal relationship. No doubt human ingenuity can often devise a *modus vivendi* which will obviate fighting. But the instinct for fellowship craves something better than an armed peace, however commendable that may be as a respite from war.

Man's heart is restless till it finds rest in God, being made for Him, as Augustine said. But when it has come to rest in God it learns the new unrest of His seeking love. Even the natural man seeks fellowship with his kind, and birds of a feather flock together. But he who is reconciled to God will recognize no barriers. He must break out, seeking those who are divided from him, that they also may live their true life.

Freedom.

The dreams that inspire social and political programmes are often merely negative and protestant in motive, picturing freedom from evil conditions. But the glorious liberty of the children of God is freedom not only *from* but *for*. It is, as Halliday says, the power to use the world for the expression of the purpose of our true nature. ' Freedom is realized when, letting truth and reality speak to us, we deny that which would deny it and affirm that which is consistent with it.'

God and Man.

There is much talk nowadays among theologians about the sovereignty of God—no doubt a swing of the pendulum from excessive humanism. But we must beware of metaphors. It is noteworthy that, while Christ spoke constantly of the kingship of God, He usually spoke of God Himself not as king but as father. Clearly for Him the ' otherness ' of God lay in the sphere of character. Our heavenly Father is a moral Person, whom we may know because we also are potential persons. And there can be no question as to what it is that differentiates God from man ; it is His love. This is what Christ brings home to us, at once humbling us to the dust and lifting us to the skies.

The French psychologist, Raoul Allier, points out that when the African negro, looking at Christ on the Cross, awakens to the realization that God loves him, he then for the first time becomes conscious of himself as an individual person. Surely this is universally true. No man is a person in the full sense until he responds to God as his Father. To know God is more than knowledge : it is life.

The Church and Reconstruction.

Halliday's last chapter is called ' The Cross in the World,' and contains a call to the Church which may well be quoted to-day, when the situation is even more critical than it was in 1919.

' The salvation which destroys our self-regard causes us to realize that God has set us in the midst of our brethren ; in a very real sense they become part of ourselves. We are not satisfied that the Kingdom of God should come merely in our own hearts ; indeed, when we understand what the reign of God means, such a thought involves a contradiction. In the measure that God reigns in us are we like Jesus, in whom He reigns perfectly. In the measure that we are one with Jesus, do we share in His insight and sympathy, and understand love's demands relative to others. It is because of this that the fellowship of Jesus is called the body of Christ ; it is the medium of His activity, through which He continues to live in the world. And it is in this new character that we have the secret of all true reconstruction, and therefore the reason why Reconciliation must be the basis of any permanent civilization, as well as that which alone gives Providence a final meaning.'

' The only solution of the deep and intricate problems which meet us in connexion with religious, social, and political life will never be found until we realize that the first condition of a true world-order is true personality.'

Dedication.

O passion of the heart of God, flow strong
Through my weak veins : O Christ, let Thy thoughts throng
My narrow mind : let Thy redeeming pain
Thrill my flesh, till the world is born again.

Literature.

RELIGIOUS BACKGROUND OF THE BIBLE.

READERS who felt a certain disappointment over the Rev. J. N. Schofield's 'Historical Background of the Bible' should give a warm welcome to his *The Religious Background of the Bible* (Nelson; 17s. 6d. net). The second book is much more attractive than the first; perhaps Mr. Schofield is more at home in religion than in history. This does not mean that his opinions will command universal assent. In his reconstruction of the period immediately before and after the Exile he follows Kennett and Welch, and his treatment of Ezekiel may be interpreted as an able defence of a position which is now generally abandoned. To some his explanation of the old covenant ritual will appear inadequate. From the language of 1 S 19^{24} he deduces that Samuel was the head of a community of ecstatic prophets, though comparison with the phraseology of 2 K 22^{10} might lead to another conclusion. Differences of opinion are also possible on some points raised in the New Testament section. These, however, and a number of others, are matters on which Mr. Schofield is entitled to his own opinion. It is enough to remind the reader that this should no more be read alone than any other book on the Bible, and details of this kind must not be allowed to interfere with our appreciation of the work as a whole. The scale of the book is necessarily slight, and the author obviously can do no more than give a general outline of so large a subject, with rather more extended treatment of some significant points. It has two outstanding features which should commend it to the reader. One is the copious and judicious use of archæology, especially in dealing with the earlier stages. It is here that Mr. Schofield's great strength lies; no other scholar of our time has so successfully combined a first-hand knowledge of Palestine, an intimate acquaintance with archæology, and a real understanding of the Hebrew text; most writers on the Old and New Testaments are sadly lacking in one or other of these qualifications. The second feature of the book which should appeal to its readers is the insistence on the unity of the process of revelation through both Old and New Testament religion. This is manifest not only in the general plan of the book, but in occasional notes and comments made at various stages. Special attention may be called to the last section, headed 'Lines of Development.' This is more than a summary of the writer's whole thesis; it is a brief but illuminating study of the essential elements in the long spiritual history. Here Mr. Schofield has shown unusual power of appreciating the point of view taken by others; no reader could identify his 'denominational affiliation.' Above all we are conscious, from start to finish, of deep religious feeling. The author nowhere expressly attempts the kind of apologetic which is, perhaps, much needed to-day, but the whole has an atmosphere which makes it clear that his primary interests are spiritual. This is a book which we cannot read without feeling that it has brought us nearer to God.

T. H. ROBINSON.

THE MAKING OF A PREACHER.

This is the title of the posthumous volume of Warrack Lectures delivered by Principal W. M. Macgregor in 1942–43 (S.C.M.; 3s. 6d. net). They are so good that it would have been a calamity if they had not been available.

Dr. Macgregor was himself a great preacher, perhaps the greatest of his time in Scotland. His sermons had every quality of greatness. They were simple, interesting, profound, sincere, and scriptural. A great deal could be said with each of these words as a text, especially the last. The late Archbishop of Canterbury says of his 'Readings in St. John's Gospel' that the book is not so much an exposition of St. John as just the kind of reflection that St. John provoked. That was also Dr. Macgregor's preaching, always close to the Bible but the kind of reflection the Bible suggested. This is a tempting theme, but when one starts to praise the preaching one is arrested by the depressing fact that it was not widely valued. I went to worship with him one Sunday evening and found about twenty people in the church. The first thing he did was to gather us all round the pulpit, and to this handful he delivered in his quiet way a talk about Jesus Christ that was absorbing and even thrilling. And in Edinburgh, out of all the thousands of churchgoers, only twenty to hear it!

The scheme of the Lectures will suggest something of the great things they contain: An Ideal of Ministry: The Making of a Preacher through Knowledge of God and then through Knowledge of Man; The Enriching of a Preacher through Reading; and, finally, The Theme and Quality of the Preaching that should ensue. The preacher must be human; he must be at home with God; he must live his sermons; he must be humble and sincere. Dr. Macgregor is alive to the fact that the key to the failure or success of the Church lies in the character of the ministry. 'It is not the Church which is the source of mischief,' says Samuel Butler, 'it is the Rectory,' and with this as his text Dr. Macgregor makes in some scorching pages a merciless exposure of the inefficient minister, the minister who is all the time showing off, the minister who chooses his text because he thinks he can make something of it, not considering whether that will be of use to his people, the minister who considers visiting a bore, and the others. But to any one who is humble enough and sincere enough to wish to learn, this book

will bring not only searching tests but also comfort and inspiration. I have read many books on preaching, but I have never read one that is at the same time so humbling and so exalting as this.

The Lectures are introduced by an eloquent and intimate tribute by Professor Gossip to Dr. Macgregor himself. F. J. RAE.

CHRISTIAN COMMANDO CAMPAIGNS.

These Christian Commando Campaigns, edited by Mr. Colin A. Roberts (Epworth Press ; 5s. net), is a very readable account of the recent evangelistic effort of the Methodist Church. Sympathy and co-operation were secured from both the Anglican Church and the Free Churches in England. The movement had close resemblances to special campaigns in various Presbyteries of the Church of Scotland. This book is enthusiastic and hopeful and so well done that it conveys the contagion of its spirit and is calculated to stir ministers and congregations to thought and action.

There are many memorable and suggestive things here besides the slogan ' New men for a new world.' One admirable page discusses the need to put the gospel message of personal salvation not in narrow terms of the individual life but of life as a member of a community conscious of the confusions of history and the heart-breaking problems of society. Here is a striking remark. ' The man who can tell the story of Jesus in ten minutes can hold his audience spellbound. I have seen it done.' And another, ' In many a public-house the preacher has been heard with a deep and reverent attention not always to be found in a church.' An apt retort is quoted to the familiar question about inconsistent Christians, ' If a song is badly sung it does not necessarily follow that it is a bad song.' On another page it is said about the gift of evangelistic appeal, ' Many persons possess the gift who are unaware of it. . . . In this work men have discovered, latent and unexercised, the gift of tender and persuasive appeal.'

Not the least impressive section is that giving numerous and varied examples of the sudden and effective conversions which took place of people young and middle-aged, ignorant and sophisticated, respectable and disreputable. This report, breathing confidence in the possibility of a great spiritual awakening to-day, will be of value to all who are preparing for or beginning to think about a fresh effort in evangelism adapted to the conditions of to-day. R. W. STEWART.

The Crisis of Faith (Abingdon-Cokesbury Press ; $2.75) is a very remarkable first book. It comes from the pen of the Rev. Stanley Romaine Hopper, Ph.D., recently appointed Head of the Department of Christian Ethics at Drew University. He is well read in philosophy and theology and sensitive to recent movements in philosophico-religious thought. His own convictions appear to bring him into sympathy on the philosophical side with recent writers like Berdyaev and Karl Jaspers, Heidegger and Martin Buber, and on the theological side with recent writers like Emil Brunner, Reinhold Niebuhr, and others of the neo-evangelical school. But his evangelical heritage has come down to him chiefly through Augustine, Pascal (most quoted of all), Luther, and Kierkegaard. It should be added that he is at home in the field of modern literature and poetry, and that he wields a vigorous and often eloquent pen.

It seems to us, however, that he is so much immersed in the writings of others and so anxious to touch on many points that he sometimes fails to make his meaning clear. His style would be also more effective in places if it were less allusive ; he is inclined to take too much for granted on the reader's part. We should like to think of him writing a book, as he well might, of a more independent and constructive kind. The elements of such a book seem to be already present in those references to the theology of the Cross which form the climax of his discourse on specifically Christian themes.

The book falls into two main parts, of which the first treats of ' Our Fatal Heritage.' It seeks to elucidate the various aspects of the present crisis. On the whole it does not make easy reading ; it is so packed full of allusion and reference and couched in such general terms. Here is a sample of its generality of style : ' Failure of religion is a prelude always to deadly secularity. Secularity supposes temporality. It is a capitulation to the here and now, to practicality. In it a dimension has been lost, or obviated, or ignored.' And so on.

The second part, dealing with ' Our Heritage of Faith,' is easier reading, and shows the author's Christian standpoint. The interesting, informative, and thoughtful chapters (Dr. Hopper is a man of deep insights) on Christian Humanism, Christian Personalism, and Christian Socratism culminate in a chapter entitled *Analogia Crucis*. There the Cross is represented as the ' crux ' of the human situation and the unacknowledged presupposition of our Western culture.

As we have given a bad sample of the author's style, we give, in concluding, a good sample ; incidentally it will serve to indicate his spiritual affinity with the neo-evangelicals : ' We are finite, he is Infinite ; by virtue of the self-transcendence of the spirit we have one window opening upon the infinite. By virtue of this open side we are " capable " of knowing God, of being related to him. But this capacity must not be understood as a power of ascent, whereby we climb into heaven ; it is a power of response. We are capable of knowing God so far as God has chosen to make himself known to us. In brief, we understand God as that Person who stands " over against " us and who, in the very act of his communication of his Word to us, guarantees to us the discreteness of our personalities.'

In 1942 the Rev. H. F. Stewart, D.D., Cambridge, published ' Pascal's Apology for Religion,' consisting of extracts from the *Pensées*, so collected

and arranged as to give a coherent impression of Pascal as a Christian apologist. Dr. Stewart has now fulfilled his intention, then indicated, of publishing a similar volume of extracts, which should present in reasonable order Pascal's thoughts on moral and spiritual rather than doctrinal issues. His work is entitled, *The Heart of Pascal* (Cambridge University Press ; 6s. net). It includes Pascal's meditations and prayers, his notes for his anti-Jesuit campaign, and his remarks on language and style. The two works taken together constitute a systematic reproduction of the scribblings contained in the great album which the Benedictines of Saint-Germain-des-Prés caused to be formed out of the scraps collected in Pascal's death-chamber. The problem that Dr. Stewart has here faced, and solved with great learning and skill, is not nearly so difficult as that which he faced in his previous volume. As he himself says, the fragments that remained fall into easily distinguishable groups. He, however, admits that there may be a difference of opinion as to whether he should or should not have incorporated some of the present material in the previous volume. He is certainly right in this admission.

How far books on prayer help the inexperienced beginner in the spiritual life is a question. Certainly the beginner will find in a good book guidance in face of difficulties and stimulus to persevere. The world is full of great books on prayer, some of them to be had for a few pence, but there is always room for a contemporary who speaks our language and lives in our spiritual neighbourhood. Such a person is the Rev. Denis Lant, Assistant Minister at West Ham Central Mission. A book he has just written, *First Steps in Prayer* (Carey Press ; 5s. net), is plainly meant for the inexperienced, and Mr. Lant has a good deal to say that they will find helpful. He deals with the Nature of the Interior Life, Method in Prayer, The Use of the Quiet Time, Corporate Prayer, The Difficulties of the Interior Life, and on all these matters he has much to say that any of us, but especially the beginners, will find helpful. The book is a good kind of present for a first communicant.

The author of 'How to be a Christian' has written a sequel, *Exploring Christianity* (Epworth Press ; 2s. net). The former book, the Rev. Cyril H. Powell, B.A., explains, concerned itself with actions. Practical advice was given on such subjects as prayer, forgiveness, Bible reading, and faith. This sequel is meant to fill some gaps in the former book. Astonishingly, one gap was on 'How to Begin.' It is not surprising that a young soldier who read 'How to be a Christian' wrote to the author : 'There's a chapter missing. I want to know how you get through to all this.' He felt what a certain lady felt who said to a friend : 'We have an excellent clergyman. But he never tells us how to begin.' And so Mr. Powell supplies the missing chapter, and then goes on to deal with different aspects of the Christian life. The book is bound to be helpful. It is wise, spiritually-minded, and inspiring. It sets the door open to life abundant.

A work of thorough research and of wide interest has been published on *John Wesley and William Law*, by the Rev. J. Brazier Green, M.A., B.D. (Epworth Press ; 12s. 6d. net). It was originally offered as a thesis in the B.D. course at Trinity College, Dublin, and now appears as the Fernley-Hartley Lecture for 1945. The main subject is the relations between Law and Wesley which at one time were close and friendly. Wesley was a disciple of Law, attracted by the latter's presentation of an ethical ideal which was acceptable to Wesley's Puritan and High Church training. They were also close friends. But a time came when Law's teaching proved for Wesley a broken reed. Wesley gained an evangelical experience of the most definite kind, justification by faith in Christ, pardon by His blood, an experience of which Law knew nothing, in spite of his orthodoxy. The two men differed as the Scottish Evangelicals differed from the Moderates. It was therefore not a 'miserable squabble' that caused the rift (as some writers have said) but a fundamental matter of the whole way of salvation. All this is traced at great length by Mr. Green in this scholarly book, which incidentally is of considerable literary interest and which throws light on the careers and ideals of two great and famous men.

An interesting historical study is provided in a book on *The Separation of Methodism from the Church of England*, by the Rev. A. W. Harrison, M.C., B.A., B.Sc., D.D. (Epworth Press ; 2s. net). It is shown clearly that it was with the greatest reluctance that Charles and John Wesley regarded this separation as possible. Charles, indeed, became more Anglican than Methodist as he grew older, and regarded every sign of independence from Anglicanism in the Methodist connexion with anger and distress. Even John refused for long to allow his preachers to celebrate the Lord's Supper. Methodists had to communicate in the Parish Church. But the logic of events was too strong for his resistance in the end, and Dr. Harrison traces the steps by which the inevitable separation came about. These are obvious to us now, but were far from obvious to John's mind and quite against his inclination.

It is startling to discover that there are still so many aborigines in Australia. The Rev. J. H. Sexton has written a book about them, with the title, *Australian Aborigines* (Hunkin, Ellis, and King, Adelaide ; 4s. net). Mr. Sexton is President of the Aborigines' Friends Association whose object is to watch over the interests of these people and to promote their temporal and spiritual welfare. His book contains a series of articles written at various times, expounding these aims and showing what has been done to implement the object of the Society. It is an interesting story of a service rendered to a needy race and

creditable to those who have undertaken it. The book is lavishly illustrated by striking and characteristic photographs.

We have reviewed several of the St. Luke's College Extension Lectures which have the general theme of the barriers against a real Christianity. There was the Colour Bar, and two booklets on the Racial Bar, and the last published is on *The Bar of Intolerance*, with the alternative title 'The Roman Catholic Church,' by Mr. A. Stuart McNairn (New Mildmay Press; 6d.). The case against Romanism is stated here with vigour and point in an essay which on its side does not display any of the intolerance it finds in Rome.

Prophecy and the Church (The Presbyterian and Reformed Publishing Company, Philadelphia; $2.50), by Dr. Oswald T. Allis, Editorial Correspondent of 'The Evangelical Quarterly,' is a defence of the 'typical' method of Scriptural interpretation, according to which the Old Testament is regarded as preliminary and preparatory to the New Testament. The defence takes the form of what may be described as a critical examination of 'dispensationalism' from a 'fundamentalist' standpoint. What is 'dispensationalism'? One gathers from this book that the author would look upon this as an easy question. Perhaps it would be so looked upon in conservative theological circles in Protestant America. But one may safely say that the phrase and what it stands for are by no means familiar in conservative theological circles on this side of the Atlantic. 'Dispensationalism,' as Dr. Allis tells us, is a 'horizontal' method of interpreting Scripture. It represents the Kingdom prophecies of the Old Testament as entering the New Testament unchanged; they were made to Israel the nation and they must be fulfilled literally to Israel the nation. Accordingly, the New Testament Church is a 'mystery parenthesis' unknown to the Old Testament prophets (it was first revealed to St. Paul), and as such it interrupts the fulfilment of God's prophetic programme for Israel. Further, the rupture of the Church may take place at any moment and will be followed by a Jewish age in which the Kingdom prophecies concerning Israel will be literally fulfilled—positions that if valid would undoubtedly lend support to the Zionist movement. Dr. Allis has, however, no difficulty in disposing of them on their own 'fundamentalist' ground. Most modern theologians would refuse to meet them there.

Music in the School Assembly, by Mr. E. O. Payne, B.Sc., Ph.D. (Religious Education Press; 2s. net), deals with an important aspect of the act of worship in schools. It is a matter too often handled carelessly. In particular the choice of hymns is not treated with seriousness or with intelligence. Here, under the guidance of an expert, those in whose hands this vital business is placed will receive guidance on the School Choir, The Art of Hymn Singing, The Psalms and how to Chant Them, and The Instrumental Accompaniment. There are appendices on 'The Teacher's Bookshelf' and a select list of anthems, carols, cantatas, and special music. For its purpose this book is invaluable.

Truth (Skeffington; 7s. 6d. net), by Mr. C. B. Marshall, begins by defining truth as 'the total reality of any matter,' and goes on to show that the chief enemies of truth are prejudice, partisanship, personal preferences and antipathies, and ignorance. After praising the scientific spirit Mr. Marshall discusses the truth of the Christian religion, truth in the Christian Church, and some truths concerning political government. The book is written in a plain and incisive style and out of wide knowledge. The standpoint is that of a defender of the Catholic faith, apparently convinced that the Church of England happily mediates between what he would regard as Romanist and Protestant extremes. Both the Romanist and the Calvinist would have something to say in reply. The book belongs to the publishers' 'New World Outlook' series.

A devotional study of the Incarnation in its relation to the Holy Communion has been written by the Rev. C. D. Hoste, *The Offering of Nazareth* (S.P.C.K.; 2s. 6d, net). The writer emphasizes the fact that our Lord was engaged in His saving work all through His earthly career. In a former work (reviewed here in 1939) Mr. Hoste viewed this incarnate life on the general background of the New Testament, and in this new instalment of his theme he connects it with 'the communicant life of the Church of England.' He goes over the service stage by stage and shows how wonderfully adapted it all is to setting forth the Incarnate Life, as lived, perfected, and sacrificed by God the Son. The book is, as stated, devotional in character and purpose, but is not without a theological implication, and in both respects it will be read with pleasure and profit not only by Anglicans but by members of any church.

We have lately become familiar with books that contain questions and problems which were raised by members of boys' or youths' Clubs. In some of these books the answers were supplied by notable men, not always very successfully. A volume of this kind has come out with the title, *Question Time in the Youth Centre* (S.P.C.K.; 2s. 6d. net), and the answers are given by two men, Mr. A. R. Browne-Wilkinson and Mr. Lindsay Dewar. The answers are not meant to be given *verbatim* to inquirers, but are offered to youth leaders as guides to the general line on which answers might be given. The questions are those we find in almost any book of this nature, and the answers (given by men who obviously know the mind of youth) are really good. This book can be used as the basis of a series of talks or as providing the kind of answer any youth leader ought to be able to make in a free discussion.

Another of 'The Christian Looks Ahead' series is a little book on *Making a Home* (S.C.M.;

2s. 6d. net), by Mr. Geoffrey Martin, which gives simply and clearly a great deal of the wise advice on the problems of home and married life which young couples are thought to need. It is difficult to guess how many would find here anything new. Certainly those whom it interests cannot fail to profit, and even those to whom its ideas are familiar may benefit; for in this region practice too often lags sadly behind theory. The book is careful to observe the modern convention of mentioning subjects and objects which Victorian taste preferred to leave out of conversation.

Dr. Andrew Watterson Blackwood, Chairman of the Practical Department of the Theological Seminary, Princeton, New Jersey, has written a new book in the series called 'The Westminster Source Books for Ministers.' He had already contributed a volume on 'The Funeral,' and now he writes on *Pastoral Work* (Westminster Press, Philadelphia; $2.00). He writes out of a wide experience, and shows himself to be a man of careful observation. The book can hardly be described as profound or penetrating, but it is full of useful advice and homely hints. If there is a certain naïveté at times in the author's remarks, it is offset at other times by an appearance of latent humour. Thus, if he advises the young minister in making a social call to leave his 'rubbers' outside, put his umbrella where the hostess indicates, and look happy, he also tells him that his 'right' hand (he leaves nothing to chance) should seem to his hostess as he greets her 'neither like a dead fish nor a snapping turtle.'

The ground covered by the book is quite extensive: the need of pastoral work, its difficulties and pitfalls; visitation of the sick and sorrowful; the keeping of congregational records; the handling of moral problems; the pastor's hour, and many other subjects as well. Nor is the place of the pastor's wife forgotten. She must not find fault on the Lord's Day with her husband's preaching; she must wait till he has recovered from his depression and regained his equilibrium.

The conditions of pastoral work here envisaged are in many ways very different from those that are normally to be found in Britain, and much of what Dr. Blackwood says lacks relevance for us. But the working minister may well find some guidance here, and the student of Pastoral Theology will welcome the book if only for its ample bibliographical lists; and it should be observed that Dr. Blackwood 'lists' books published not only in America but also in Britain.

The New Order.

XVII. Decline and Recovery—(*continued*).

By Professor John Foster, D.D., Selly Oak Colleges, Birmingham.

I have used two phrases to sum up the changed religious situation of our time: the discrediting of Christendom, and a missionary situation at the home base.

The discrediting of Christendom: In my own case, and, I know, for many others too, the change that has come might be described in more positive terms—the rise of the sense of the Church. I can best explain by comparing what happened in the early centuries. In the fourth, the period of Christianity's triumph in the Roman world, Eusebius and his contemporaries write with enthusiasm of the pro-Christian Emperor and the Imperial State Church. It is as though the Kingdom of God has come. There are traces of this earlier optimism even in Augustine. He expounds, for example, the Millennarianism of Rev 20^{1-6} in terms of the present-day Church:

> 'The Devil was bound . . . when the Church began to be more and more widely extended among the nations beyond Judea. . . . The saints reign with Christ during the same thousand years, understood in the same way. . . . The Church even now is the Kingdom of Christ and the Kingdom of Heaven. Accordingly even now His saints reign with Him, though otherwise than they shall reign hereafter. The Church begins its reign with Christ now in the living and in the dead.' [1]

In the year 410 came Alaric the Visigoth. For six days the capital of Christendom was given over to plunder, murder, rape. It was the ghastly fate of Nanking, but a thousand times more shocking. Where is the Christian Empire now? The Millennium begun? Why, Roman youths of noble family are 'kept back from firm faith in the true God' by a growing murmur among thinking people:

> 'Very great calamities have befallen the commonwealth under the government of emperors

[1] *De Civitate Dei*, Bk. xx. 8 f. Augustine gives us ground for thinking this an earlier exposition, not related to the crisis out of which his book was written. See Bk. xviii. 53.

observing, for the most part, the Christian religion.' [1]

Something like that happened to me. My early ministry was among young men and women of the student class in China. For a generation the policy of Timothy Richard had triumphed. Chinese students were marked by an intense patriotism. Love of country was the background even to religious conversion. The best appeal was in terms of 'Save China.' Their service to Christ was invariably thought of in terms of the remaking of their country. Of course one always tried to lead them on to deeper discipleship, but to me that never seemed an unworthy way to start. What call did Simon the Zealot hear when he followed?—or those others who, so late as Ascension Day, were to ask, 'Lord, dost thou at this time restore the kingdom to Israel?' [2]

I had left China only a few weeks when in 1937 the crash came. Sadly I thought of my friends. Where was their faith now? If it did survive, could it be expressed any longer in terms of Christian nationalism?

I suffered then in sympathy. Soon was to come another crash the effects of which were immediate, direct. I refer to Munich, 1938. I wrote in my diary:

> 'Am feeling very apocalyptic. Pacifists may despair of international affairs because it is still possible for war to exist. Some of us, with quite a different outlook, hang our heads with shame and sorrow that our great nation has failed to uphold international law. Both groups will have to look away from the nation to the Church, as the realm where our ideals and their realization, our lives and our lives' work belong.'

It was well that this change of emphasis began early. One year more, and our nation *was* ready to uphold international law. One more again, and Britain was left to stand alone. Europe was falling before the barbarian. But though Christendom itself should be swept away, we knew something that would abide.

That is what happened in Augustine's time. In the year 410 men were asking concerning the purposes of God. Could they any longer be described as fulfilled in the Christian Empire, when the imperial capital had fallen to the Goth? Amid the horrors of his time the bishop wrote:

> 'God was not ignorant that man would sin. . . . For not even lions or dragons have ever waged with their kind such wars as men have waged with one another. But God foresaw also that by His grace a People would be called to adoption.' [3]
>
> 'The city of Rome has fallen. The City of God remaineth.

One could see a change in the modern missionary movement before it was struck by the catastrophe of war. Compare the findings of the Jerusalem Meeting of 1928 with those of Tambaram, 1938. The first begins with 'The Christian Life and Message in relation to non-Christian Religious Systems.' The second takes its stand on 'The Faith by which the Church lives.' In the sections' titles on the first report the word 'Church' occurs one time out of seven. In those of the second, it is eleven times out of sixteen. When war came—and what would Augustine have said about lions and dragons amid such ravages as these?—it was the thought of the world-wide Church, raised up by God 'for such a time as this' [4] which kept our faith firm and our hands steady.

The discrediting of Christendom is itself, seen on its obverse, the rise of the sense of the Church. This is all gain both for theology and practice of missions. Christianity ought to be dissociated from Western civilization. The world mission of the Church is something very different from the spreading of our way of life. It is the Universal Church attaining at long last its outworking in terms of this tribe's life, of that nation's culture, of this advanced civilization's characteristic expressions. This is the meaning of universality, and of the Church. This is a truer, grander, and more potent conception of the missionary task.

A missionary situation at home: The decline of religion has gone so far as itself to set up a reaction. I heard of a donkey-driver who wished to economize. A handful less of food each day seemed so gradual a reduction. 'He'll never notice,' he said. Perhaps he did not. But he died just the same. There is a similar *terminus ad quem* in the gradual decline of religion. Its reaction is not a death, but the awakening of concern. I shall illustrate from three points where such concern has recently touched my own ministry.

I mentioned the falling off of that outer circle of mildly interested people from our church-goers. There are no unconverted to preach to now. That is not true of one congregation, and the greatest. When you do a B.B.C. service they tell you that you will have some four million adult listeners—and your mail for the next few mornings looks like it. Moreover, 50 per cent. are people who do not attend any place of worship.[5] Home broadcasting in war-time had to be cut and cut. So many wave-lengths were required for this language and that, as all Europe came to depend on us for 'free' news. Yet regular weekly religious items

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[1] Letters of St. Augustine, 136, in *Nicene and Post-Nicene Fathers.*

[2] Ac 1[6].

[3] *De Civitate Dei*, Bk. xii. 22.

[4] Archbishop Temple's enthronement sermon, 1942.

[5] I owe these and following facts to the kindness of Dr. J. W. Welch.

have increased in the home programmes from fourteen in peace to twenty-five at the end of the war. There is a concern. I do not mean only among B.B.C. Directors, though that is true. The Corporation's Listener Research Department reports that those keenly interested in religious programmes increased from 17 per cent. in 1941 to 27 per cent. in 1944, and the moderately interested from 24 per cent. to 29 per cent. Moreover, to quote the report :

> ' This widening public interest has been most pronounced among precisely those listeners to whom religious services normally make least appeal—men of all ages and young people of both sexes.'

Miss Dorothy Sayer's *The Man Born to be King* has been described as one of the greatest evangelistic events of our generation. Open-air preaching and distribution of tracts were the agents of revival as our grandfathers and great-grandfathers knew it. Cinema and Radio are new media through which the ' outsider ' may be touched by religion now. While the Church has never got into the film world, and has been late even in making a serious attempt upon it, with regard to Radio we have had in this land a leading position from the start and one that is being more than maintained.

I am far from implying that the old media are outworn and to be discarded with the coming of the new. In almost the same week, two books came into my hands to show me otherwise. *These Christian Commando Campaigns* [1] describes a work begun by Methodists, but being increasingly shared by others. As Wesley, prim and proper clergyman, loving decency and order, reluctantly

> ' submitted to be more vile, and proclaimed in the highways the glad tidings of salvation,' [2]

so they have left the security of their pulpits for an attack upon a bar parlour or a brains-trust in a works canteen. *Towards the Conversion of England,* with its striking recommendation that the Church of England should prepare to spend a quarter of a million on printed propaganda, making use of modern advertising skill, reminds us that there is a greater reading public than ever, and a field almost unexplored in ' newspaper evangelism.[3]

It will be seen, then, that my own illustration from Radio represents a whole set of new evangelistic opportunities which are already some compensation for a dropping off of the old, and which may develop and increase if the Church is alive to seek out and exploit them.

[1] Edited by Colin A. Roberts (Epworth Press ; 5s.).
[2] *Journal,* April 2, 1739.
[3] Appropriately, if we are thinking of it as a missionary situation, this has been tried out chiefly in Japan. See *Tambaram Madras Series,* iv. 209.

Education is another sphere. Popular education in England owed much, owed almost all, to religious forces. In voluntary effort from the days of Robert Raikes and Hannah More, Christians were foremost, both Church of England and those belonging to Dissent. Raikes himself is a sufficient example. His concern to give hooligans of the Gloucester streets some education arises from his wish ' to check the deplorable profanation of the Sabbath.' Chief textbooks of his Sunday Schools are Bible and Church Catechism. Of his teachers he says :

> ' I engaged to pay the women each one shilling for their day's employment. The women seemed pleased with the proposal. The clergyman engaged to lend his assistance by going round . . . to examine the progress that was made and to enforce order and decorum among such a set of little heathens.' [4]

Our system begins with a Gloucester printer as Director of Education, women at a shilling a day (shades of the N.U.T. !), and the local parson instead of the H.M.I.

As the movement grew, its very success made men realize that voluntary effort was insufficient. Not Sunday Schools, it must be regular Day Schools, and schools for all. They must turn to the State for provision. In the year 1843, under Lord Shaftesbury's inspiration, a Bill was drafted to connect the limitation of child labour (six and a half hours a day was the limit, then considered barely half-time), with positive provision of education for the leisure thus secured. The schools, it was assumed, would be Church of England schools.

It is useless to blame either side. The denominational position in this country, with its heritage of bitterness, meant that there was an inevitable outcry from the Nonconformists. Home Secretary Graham made this bitter comment, ' Religion, the keystone of education, is in this country the bar to its progress.' The Bill was dropped. England had to wait for another generation, till 1870. Scotland was, in this respect, two centuries ahead.

And now ? In the spring of this year the new Education Act became law. There may be many points in it open to criticism, but with regard to the position given, nay *required,* for religion, surely we may say that it shows signs of a concern. Encouraged and financed by the Board, and by Local Authorities, short courses are being run to equip those who are already teachers. Universities are considering how to link Religious Knowledge as one of the subjects for an Arts degree for those who may enter the profession. The concern

[4] J. Stoughton, *History of Religion in England,* vi. 233 f.

has a strong backing. There is a general recognition that something had to be done. The door is opening in a way that some of us never thought to see. And, with the Agreed Syllabus, we are not doing a denominational scramble and blocking it this time.

A third sphere where this deep concern is evident is in some sections of the armed forces. Just before the last push which finished the war in the West I went out to the B.L.A. to conduct refresher courses for chaplains. I went armed with a War Office pass which described the purpose of my visit as, 'Personal invitation of G.O.C.-in-C.'—enough to carry one anywhere. I had one course for ordination candidates from among the troops. To my amazement I found that some had been pulled in from actual battle. One said, 'Yesterday I was fighting in a German village. Two of my pals were killed at my side. Then this came through in army orders, so I packed up and reported back at H.Q.' You remember Noel Coward's silly song :

> There can't be a war
> When the clock strikes four :
> Everything stops for tea.

I wonder if the position of religion in an army engaged in total war did not merit a new verse. Some padres told me that in the Army of Occupation, with the restoration, indeed the multiplication, of 'Padre's Hours' they expected to have the biggest opportunity of all their ministry. The question is, how to make from the passing opportunity of this emergency something which shall endure. And here is the point for us at home to consider our opportunity, to be in at the home-coming, and to claim centrality for the Church as home life is taken up again.

It is our business to be realists, to face unpleasant facts of our time, to know where the Church has lost and to feel that loss as ours. We are forced back. We have lost ground. We know the frustration, the futility, the defeat. But how ? Shall it be with a whining self-pity, 'There never was such a time as ours' ? Rather let it be as those who face facts in order to challenge and to change them, strategists of the Kingdom of God who know that loss of ground produces a salient, that a salient is a thing to attack, and that attack means a chance to break through, overrun, and conquer in the name of the Lord.

In the Study.

Virginibus Puerisque.

The Atom of Hope.

By the Reverend Rolf Gledhill, M.A., B.D., Norton Rectory, Sheffield.

'Let the whole earth be filled with his glory.'—Ps 72^{19}.

One more of Nature's secrets has recently been discovered. The scientists have found out how to release tremendous powers ; and at present this is being used in a bomb which is capable of destroying large areas. The force of this new atomic bomb is far greater than anything previously known. It has placed in the hands of those who use it a terrible means of destruction.

The new source of energy has come from the releasing of power within the atom, that is, from within the smallest particle of matter. What happens is that some small force is released within a precious metal called uranium, and this in turn releases more energy ; and so it proceeds. The 2 becomes 4, the 4 becomes 8, the 8 becomes 16, 32, 64, until the energy can only be counted in billions. The possibilities of harnessing this new power are so immense that scientists predict we have entered a new era in world history.

Some, however, fear this new discovery. At present it is only being used for destruction. If it should fall into the wrong hands, it could be used to inflict the most terrible suffering and tragedy. Some will wish this new discovery had never been made ; and that the scientists had not tried to wrest this new secret from Nature's treasure-house. The invention recalls the ancient legend about Pandora's Box. Pandora had been given a beautiful box by the Immortals, but one condition was that it should never be opened. The longing to know the secrets of the box proved too great. Pandora peeped inside, and by so doing released in this world many evil spirits. So there are many who will say that our longing to know the secrets of Nature, our attempt to see inside the atom, has only released forces of evil in the world.

But there was one spirit in the box that proved a blessing. This was the spirit of Hope, given so that men might find life bearable amid the sorrows and disappointments. And now that the scientists have once more opened the treasure-box, and as there is set free in the world the possibility of great evil, can we also find the 'atom of hope' ?

The way in which the tremendous force is built up is not new. It is the accumulative power which comes from a very small beginning. When, for example, Dr. F. C. Laubach undertook the

work of teaching millions of illiterates to read, his work was only possible because he adopted as his method the motto 'Each one teach one.' Every person he taught to read learnt on the condition that he taught some one else; and each new learner likewise promised to teach another; so the 2 became 4, and 4 became 8, 16, 64, and so on until the learners can only be counted in millions. In eighty-four different tongues, in many parts of the world, his method has been successfully used. From South America, India, Turkey, Syria, China, and Russia has come the great chorus of praise for this new way of enabling people to read. One man has released tremendous power in this world.

If only we could adopt this method—'Each one tell one'—and as we learn day by day of Christ's way, we pass this on, by word and deed, and on the condition that it is also passed on to others. I believe one child can release untold power in this world. You, the small child, can be the atom of hope.

The renewal of the Christian life so that it becomes the greatest force for good lies in our path. Let us begin now. Over against the possibility that man may use power to cripple and obliterate let us build up the Christian way, so that all may come to know the glory of God, and to use the gifts of Nature for the good of mankind.

The Changed Face.

By the Reverend John E. Penman, M.A., Insch, Aberdeenshire.

'The king's countenance was changed.'—Dn 5^{6}.

The King was Belshazzar of Babylon. One night he was holding a great feast in his palace, and the gold and silver plate upon the table were the vessels of the house of God which had been stolen from the Temple in Jerusalem. Suddenly a Divine hand, in letters of fire, made writing on the wall of the banqueting hall. Words of judgment telling of the coming downfall of Belshazzar and his kingdom appeared. That very night Babylon was to be destroyed. During the feast the king had been jovial and care-free. But when he saw the words of judgment his laughter died away. His face became pale. He was suddenly gloomy and frightened. 'The king's countenance was changed.'

And now I wish to tell you, not about a king, but about one of our war-time heroes whose face was changed. It was changed to disguise him and to help him to serve his country in circumstances of great danger. His name is Lieut-Col. J. R. H. Hutchison. He had been working at the Underground Headquarters in London, and was already known by sight to the German Gestapo. It was necessary for him to land in Germany secretly by parachute four days before D-Day, to make contact with the French Maquis Resistance Movement and to organize sabotage to help the Allied invasion of the Continent. It was most important that he should not be recognized even by his friends who might unwittingly betray their knowledge. So his face was changed. It was 'lifted' by removing his nose bone; his jaw was broadened by inserting under his chin a bone which had been removed from his thigh; while his ears were 'clipped,' and he grew 'side-crop' whiskers on his cheeks. These operations to change his face so completely must have caused him much pain. How would you like to have your ears 'clipped,' and a bone transported from your thigh to your jaw? And how would you like the weary time in bed waiting for your wounds to heal? When at last Lieut.-Col. Hutchison's disguise was complete he landed in Germany by parachute. In landing he broke two bones in one of his feet. But his limp made his disguise still more effective. He carried false papers which certified him to be someone else, and he even went to the trouble when he wrote, or signed his name, to disguise his handwriting. He met quite a number of friends who had known him in London—Frenchmen whom he had trained for the Resistance Movement—but all failed completely to pierce his disguise. He accomplished his work in Germany safely and successfully. Was he not a very brave man to endure so much to disguise himself so thoroughly? His countenance was changed in the service of his country.

Now, sometimes, perhaps, it would be a good thing for you and me if our faces were changed. For sometimes we lose our temper. Then our eyes look hot and angry. Our cheeks flush with anger. We say hasty and unkind things. Or, perhaps, we sulk. Our mouths droop. It would be good, would it not, if our countenance was changed when it is like that—changed from bad-temper to good-temper, from sulkiness to cheerfulness? But if your heart is kind, then kindness will be reflected in the light of your eyes. If your disposition is cheerful, it will be shown by smiling lips. So, in the first instance, it is the heart that must be changed, changed from what is bad-tempered and sulky to what is kind and cheerful.

But how is your heart to be changed so that your face may be changed also? It is only by looking at Jesus and trying to become like Him that our hearts, and then our very faces, are changed. That is what St. Paul means when he says, 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. . . .' From glory to glory! More and more beautiful! We read that at His transfiguration Christ's countenance was altered. . . . Our Lord's human face must have been very beautiful and alight with love and joy when He blessed little children and performed His wonderful works of healing. But how much more glorious and beautiful must be His heavenly appearance! St. John says that those who love and serve Jesus shall one day be like Him. Our faces will be changed into the likeness of His glory. And St. John adds that every one who hopes for this will live pure and good lives like Jesus, for gradually we become what we look steadfastly at and earnestly hope for. It is by looking unto Jesus, trying always to become like Him that our natures and our very faces are changed.

The Christian Year.

Twenty-First Sunday after Trinity.

A Miracle of Faith.

By the Reverend John Howat, B.D., Monifieth.

'This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.'—Jn 4^{54}.

This is the second of seven miracles selected by St. John out of a much larger number for inclusion in his Gospel. The choice was not haphazard; for each of them demonstrates some aspect of Christ's work and some truth of His gospel that are of permanent validity in the life of the Christian Church. Clearly the inclusion of the story of the healing of the nobleman's son was to show the necessity for faith. The Kingdom of God with all its promise of rich and abundant life for men does not come of itself. One thing is required of us—faith. Unless men have faith, God can do nothing for them or with them; but when they come to Him in faith, all things are possible.

The important point in the incident, as St. John describes it, is not what happened to the boy—although that is wonderful enough—but what happened to the nobleman in his encounter with Christ. He was not the same man after it as before it; his whole life was radically altered. Not only was he made overwhelmingly happy because Christ was able to restore his son; but his whole life was given a new direction and a new foundation by what he himself found in Christ. The story is not primarily a miracle of healing, although that is its setting, but a miracle of faith, in which the nobleman advances from a crude, unworthy, selfish interest in Christ to a faith in Him that is complete. In this miracle of faith St. John seems to mark three stages.

I. When the nobleman comes first to Jesus, he is in very deep distress. His son is ill, and evidently nothing can be done for him. But the father has heard of Jesus and in a last desperate effort to save his boy he sets out from Capernaum to seek out Jesus, who has but lately returned from Judæa to Galilee. Perhaps Jesus might be persuaded to come back with him and lift the cloud that hung so heavily upon his household. He comes with his need, with no very clear idea of what he expects to happen or how Jesus will be able to help him. Probably he thinks of Jesus as one of the more successful dabblers in the occult to be found on every highway and in every village. At any rate the journey from Capernaum to Galilee and back was no more than sixty miles, not a very heavy price to pay on the chance of his mission being successful. So to Cana he comes with the request that Jesus should come down and heal his son who was at the point of death. It is a genuine cry from the heart. But our Lord is disappointed; in His reply there is almost a note of rebuke, 'Except ye see signs and wonders, ye will not believe.'

No one can read the Gospels without being struck by the unwillingness of our Lord to perform miracles. Not that He was callous or unsympathetic when confronted with human need and misery; but He resented this demand so persistently made of Him, that He should prove Himself, display His supernatural powers, go one better than the common run of quacks and sorcerers. It put Him in a false position; for that was not what He was or what He had come to do, nor was that the kind of following that He wanted to have. 'Except ye see signs and wonders, ye will not believe.'

Are there not great numbers to-day who stand exactly where the nobleman did, who bring to Jesus a faith that is little more than credulity, who expect Him to prove Himself with some wonder or sign that meets their particular need? So often during the war we saw our churches crowded with eager worshippers from whose hearts there rose to God a prayer that He should do something for them. There was undoubtedly a very real turning to God and religion in the great crises through which we passed; and, now that the war is over and we face the superhuman tasks of world reconstruction with all the heart-breaking tragedies that are involved, we can see already a looking to Christianity as the hope of the world. The world is sick, and hungry, and in ruins; the human situation is desperate; only a miracle can put things right. Men have their own ideas of God and of what He ought to do; their need is genuine and their cry is genuine; and they make this demand of Christianity, that it cure the world of the ills from which it suffers. That is the one demand that we hear being made most often of the Christian religion just now; and it is flung out as a test, to which Jesus long ago gave the answer, 'Except ye see signs and wonders, ye will not believe.'

II. But, though Jesus is grievously disappointed in the attitude of the nobleman, He does not let the matter rest there. 'Go thy way,' He says to him, 'thy son liveth.' He does not do what the man asks or expects, there and then set off with him to the sick bed in Capernaum. Instead He proves him, sends him away with nothing but an assurance that all is well with his son. The faith the man brings Him may not be of a very high order, but it is faith enough for Christ to work on. He takes it and by making a deep call on it makes it something very different from what it was. Instead of the nobleman being plunged into despair by the refusal of Jesus to accompany him—as we might have expected—he 'believed the word that Jesus had spoken to him, and he went his way.' An inner transformation has taken place. When he comes into the presence of Jesus and hears Him speak, He realizes that this is not the Jesus he expected to find, who might prove of some help to him, but One who has completely captured the allegiance of his soul. Although he does not receive the answer he is looking for, he does not lose heart, but goes off confidently to Capernaum, content with Jesus' word.

There is a lesson here for the Christian Church when it becomes impatient with the unreasonable demands of our times. Behind these demands

there is faith of a kind. True, it is often crude and selfish, but for all that it is a God-given movement of the soul, that can be met and confronted with its true answer in the living God and Jesus Christ whom He has sent. It may not be the answer that many are looking for, but it is the real answer to all their blind searchings and gropings, their dissatisfaction and helplessness—God to whom they can offer an absolute trust. And it is your task and mine, who are members of Christ's Church, to help the men and women round about us to find in Christ the real object of their faith and One who will do for them and in them, not what they ask, but something far more wonderful, re-create their whole lives from the very foundations.

III. But there is a further stage in this miracle of faith. When the nobleman does reach home he is met by his servants, who tell him of his boy's recovery. When he learns the exact hour at which the crisis of the illness was surmounted, he 'knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.' The trust Jesus won from him has not been misplaced, and his faith is verified in his own experience. Here in his own life he has practical proof that Jesus can be depended upon. If before this he had inward certainty, now he has something more, the knowledge that his certainty has not deceived him.

This is the last and highest stage in the life of faith, when faith passes into knowledge and is increasingly verified in the trials and struggles of everyday life. All the saints, the greatest and the humblest, have found this, and it is the only proof of Christianity that there is.

The tragedy is that so many want to make this the first step instead of the last. They ask to know, before they will consent to believe. But in the Christian life—as in so many other spheres, scientific research, exploration, war—faith is the only roadway into the kingdom of knowledge. You cannot prove Christianity to a man and then ask him to accept it. You can only ask him to accept Christianity, and the proof will follow in his own personal experience. When the world brings to God the trust and the loyalty He seeks, it will be found that the miracle so many long to see has already taken place, and that the world has been healed of the ills that afflict it.

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Law of Love.

BY THE REVEREND PROFESSOR JOHN MACLEOD, M.A., D.D., ABERDEEN.

'Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?'—Mt 18^{33}.

In the Parable of the unmerciful servant, of which this text is part, we see a character on whom a great boon has been conferred, but on whom it produces no prompting of generosity towards another person in need. By many a parable and discourse Jesus has indicated how unsightly in His eyes was this failure—when receiving begets no giving and privilege remains barren of the human touch. This Parable stands in close relationship to the question Peter asked concerning forgiveness, and there is an invitation therefore in its setting to follow on after the mind of Jesus as He discerns the nature and fortunes of human relations at this heightened point of contact.

1. Among the great ends Christianity has in view there is surely this purpose of releasing and reshaping for human service the compassionate heart. It is true that the impulse to be generous is in our nature; one among the many elements that constitute our being. Religion does not invent forbearance, but it is clear that under the Christian direction this human good—all that we mean by words like pity, charity, tolerance—undergoes a great transformation. It does so ultimately because of the 'vision of God' which we owe to Jesus. He has unveiled to us pity at the heart of the Eternal Nature, and that pity come forth actively and expensively in Him for all men. Beyond therefore the guidance of humanist ethics in the field of personal relations there is the light and legislation of this mighty revelation. The call to forgive then ceases to be an injunction merely. It is the form of our possession in and co-operation with the spirit of the creative God. This is the great background to the mind and ministry of Jesus—although background is an inadequate word—and here are the ultimates out of which His guidance is to be harvested.

2. The transformation effected here by the gospel is manifold. It brings into the compassionate instinct moral depth, and lifts it above the vagaries of feeling. As a positive activity of interest and association it ceases to be spasmodically determined from the outside. Here we reach the issue that rises in Peter's question, 'Lord, how oft shall my brother sin against me, and I forgive him? till seven times?' The reply of Jesus was, 'I say not unto thee, Until seven times: but, Until seventy times seven.' It looks like a playful evasion of a genuine difficulty, but actually it is an invitation to go deeper. Peter's question is concerned with the limits of forgiveness, the reply shows that the concern of Jesus is with the nature of forgiveness. According to Jesus forgiveness is not to be understood in terms of a series of acts. It is less of a deed than a disposition, an attitude of heart, 'a long term policy,' so to speak, of intention and desire. The realm of law and measurement therefore is not its true home. What the forgiving spirit will want to know primarily is not where it may stop, but what the opportunities are to proceed. It will hope that as it keeps going the road itself will conspire to make it wise about its rules. Just as we cannot command by a word the grace of love to arise in us, neither can we codify it as activity in any way that robs its essence of the tendency towards the plus and the extra. It must be sufficiently free even to make mistakes. Thus it would seem that the perplexities of forgiving are not to be solved by stepping outside the business of forgiving.

3. In this business of forgiving our habit is to see it in terms of the other fellow. *He* is always the problem. Jesus in this Parable depicts a situation where the boon of pardon is withdrawn. Barren of results the boon has not really been accepted. This I think is Jesus' way of saying that of course forgiveness is a two-sided affair, as also His way of saying that pardon is never mere condonation, or the simple act of letting a person off. So long as we assume that love and forbearance can know nothing of sternness, then we are thinking of something else than the matter Jesus is concerned with. Forgiveness, though it is above law, is not lawless. It does respect moral reality; it exists both by overflow and discrimination. But in all this the particular thing in the mind of Jesus seems to me to lurk in the strangeness of the turn the Parable takes at the end, 'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not.' In short, there are indeed limits that forgiveness knows, limits that will mingle in it both as grief and anger. We search for these limits on the other side of the personal relation, and that is needful; what Jesus, however, seems to fear is that we may ignore the possibility that the 'difficult fellow' is just ourselves! Too often the unreason is in me; and that because in me there has been a failure of receiving.

4. The dramatic shape of this Parable must not make us forget that much of our Christian life is drama of a quiet, prosaic kind, the frictions and offences on the plain. Too often it is our self-esteem, our vanity that is hurt; there are pools of ill temper in us in which we dabble; we nurse grievances till everybody else looks unreasonable. We are not allowing God's purposes as they reach us along countless channels to clear away this inner scum and sweeten the inner flow of our feeling and willing nature. Professor James Moffatt quotes from the diary of a schoolmaster the following comment: 'Cultivate the habit, until it becomes an instinct, of saying to yourself when a pupil is stupid or froward, "Now, what have *I* done amiss?"' In that candid word I find suggested what Jesus on deeper ground was aiming at round Peter's question.

True indeed it is that the forgiving spirit, often solicited and sometimes exploited, will have its cares and vexations, but we could greatly improve matters for all concerned if we allowed God's amazing generosity to set happy things afoot within ourselves. For the sustaining and the purification of compassion the guidance of Jesus is that we allow more things to happen to ourselves. To be rightly passive to God is His clue for assisting us more richly towards the unstrained readiness of the good heart. In one of the moving passages of his *Journal* Amiel writes: 'Whatever impatience we may feel towards our neighbour and whatever indignation our rage may rouse in us, we are chained one to another and have everything to lose by mutual recrimination and reproach. May we put away from us the satire which scourges and the anger which brands; the oil and wine of the good Samaritan are of more avail.' This remains life's need. To serve the need, and to be fair, to be capable for joy and pain, let us find out more of the fairness of the unchanging God to our own unattractive selves. 'Christianity,' said Baron von Hügel, 'taught us to care. Caring is the greatest thing. Caring matters most.' If we think the difficulties involved in that are usually on the other side of the hedge, are we not ourselves just then at a stance which is further away from God than we realize?

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Foolishness of God.

BY THE REVEREND GEORGE M. DOCHERTY, B.D., GLASGOW.

'And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself.'—Mk $3^{20.\ 21}$.

Or as Weymouth and Moffatt both express it, 'he is out of his mind.'

Dare we take that literally: or shall we, like Matthew and Luke, drop the stark phrase: or follow the early Christian apologists by asserting that it was the multitude who were mad: or is this indeed the foolishness of God in the flesh?

These friends and relatives had no doubts in the matter. For them our Gospel story was of the carpenter of that sleepy, gossipy village of Nazareth, spending His uneventful days in honest toil amidst the heat and rain and flies of the East, until that day when He handed over the whole business to His brothers, informed His mother the hour had come when He must preach the gospel by which the whole world (!) would be saved, took up His staff and was off. 'Of course He will come back' was the general comment.

But He does not come back. Rather there steal across the hills amazing accounts of crowds thronging Him, miraculous cures and strange happenings even in the Temple itself. It was the news of the official investigation being carried out by Jerusalem authorities with ominous threats that sent His friends to His side. Nor were their fears unfounded; before their startled eyes were crowded streets and market-place, leaving little room even to eat; the blind saw and the lame rose up and walked, and singing enthusiasts paraded the streets with a strange fey look in their eyes. And there, too, were the Scribes grimly noting it all. With difficulty they crush towards Jesus, crying, 'Don't take Him seriously: He is mad.' And when the crowd would hear none of this, they send a message, 'Please, for your mother's sake and your brothers' sake, come home with us.' And His reply, 'Who is my mother and my brethren?' And with a sweep of His hand to the multitude, 'Behold my mother and my brethren!'

'He is beside himself.' That impression comes right down to our own day. 'He is either madman or genius' is the comment of Shaw. Not only

the life but the whole message and gospel of Jesus. Indeed, if as is probable there has been omitted from Mark's Gospel between verses 18 and 19 of ch. 3 the teaching of the Sermon on the Mount, which staggers us all by its moral immensity, the madness of Jesus stares at us when, after making every rationalization and caveat, we are shaken to the ground by its last words, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This is the Christian dialectic, 'the 'impossible possible.'

(i) Look for instance what Jesus says about God, and not a soul born into the world but has felt the upsurge to know something somehow of His Creator. 'God is love, and that too because He first loved us.' 'Father' is the nearest human analogy He could lay his finger on, like the Father of the Prodigal Son. Here surely is madness. I mean, really to believe that in your heart, and not as a concept of the mind, or because we sing it in adoration, or because it is what the Church is expected to teach. Nobody ever believed that before Jesus. God was always to be feared, appeased, pacified with gifts and offerings, even with human sacrifice, if life were to be at all tolerable for humanity. Judaism shows the highest development of belief in a personal God of all other religions, yet even here, apart from daring prophetic flashes of a Jeremiah or Hosea, they saw God rather as King of all the earth, mighty and just in His sovereignty, and so transcendent that only through the mediation of a priesthood withdrawn in the Holy of Holies could Israel ever know Jehovah. In our own day modern thought conceives God as a 'cosmic mathematician': (whatever or whoever that may be) or the all-pervading 'force' that sustains a space-time universe; but no thinker would seriously regard the insignificant lot of little man as the concern of the Creator of all things. We are, rather, as one expresses it, in God's sight as a 'speck of dust on the epidermis of a midge.'

'No. No,' cries this One who is beside Himself. 'The very hairs of your head are numbered. The universe is meaningless without you who are infinitely more precious in His sight.'

(ii) 'He is beside himself.' Again, there is that audacious assertion that our sins can truly be forgiven. Rather, the mightily more difficult task, these feckless, broken impotent lives of ours, caught up in the stranglehold of sin that we can do no other, can be so redeemed and transformed that the glory of it all is like a new birth. It was this radiant assertion and conviction that sent Him among the most impossible people. Big Business of His day, souls long given up by the world as trash, the lost and pathetically helpless ones, the gamblers of the market-place, the mass of mean, petty, embittered oafs of the street—these were numbered among His friends: and nicknames were attached to Him—'friend of publicans and sinners' (excommunicated as we should say) and 'wine bibber.' Yet ever was the certainty that He could do what no power in Heaven or on earth had done—give them life radiant, abundant, purposeful.

But is this possible? What would employers say to that in the light of their experience of labour; or employees remembering their treatment by management? Is such possible when we look at Buchenwald or Dachau, or indeed at any of the concentration camps in what were occupied territories?—in Norway, and Belgium, and Holland, and most of all Rumania, where those responsible were not Nazis but quislings inoculated by the same venom, for the poison is potent to any nation given the training and power and sadistic technique. But to come home to roost: our own lives, our stubborn hearts, our pride which Paul with divine insight calls 'idolatry'—is there any potion to make us new?

He believes so, as He stands there gazing up to Jerusalem, symbolic of all human life, 'Ah, Jerusalem, if only thou hadst known the things that belong unto thy peace . . .' and as the word finishes in a sob, He does not turn heel but goes on into life with all its sin and lostness, knowing He will meet and overcome it.

And if protestingly we cry, 'Master, we aré not worthy: all our plans for a better world will fail, and there will be other wars, and many more sins blacker than the first; why don't you give us up?' He stoops and writes upon the sand, probably our sins to be blown away by the winds of God, and looking us in the eye, 'My son, my daughter, thy sins are forgiven thee. Go thy way and sin no more.'

(iii) Then there is death, 'the last enemy.' He took the sting out of it, and knows only victory over the grave, a victory given to us too.

Unlike many Christians of a later date, eternal life never so dazzled His vision that He was blind to this world's significance. Unlike John Baptist He was no ascetic, but was awed by the majesty of the world, while again and again the light and sunshine of Nature steal into His parables and stories. But like us, He would appreciate the things of this world which God has touched—the fair landscape, heroism, and the calm beauty of an aged face. 'Parting is such sweet sorrow,' said Shakespeare, and the sigh that passes the lips of the dying is half regret at leaving the old earth, half joy at seeing the New.

'But that is not all,' says Jesus. So much is yet to be that this is like a mere beginning. 'In my Father's house are many mansions,' and He would tell us no more. But John, describing in apocalyptic imagery what language will never know, conceives it as a city, paved with gold and precious stones: nor pain, nor sorrow, nor tears. And He will be there, for we shall see Him face to face, and many other dear faces 'loved long since, and lost awhile.'

Or is this a sentimental hope or wishful thinking guess?

Yet that is our Faith, gloriously mad! Said Tertullian across the centuries, 'I believe because it is absurd.' Little did Agrippa know that when, cutting across his prisoner's words in the midst of his apologia, he cried, 'Paul, much learning hath made thee mad,' it was just such insight that took him to the gate of the Kingdom.

In contrast we modern Christians are so sane, we mummify the word of life in dead logic and eagerly scramble for the crumbs that fall from reason's table. Thus are we flattered when science is driven to posit a spiritual reality behind the flux of a physical universe; when Jung reminds us from thirty-five years of patient study of the human mind that in the mystery of the unconscious there is a redeemable spark, given the dynamic to make it flame; and when biologists tell us that physical mortality, scientifically speaking, is a comparatively recent phenomenon in the animal kingdom due to the evolving complexity of the organism.

But this is not the word of human speculation or reason: it is the Revelation of the Word of God. And in David Livingstone's phrase, 'It is the word of a gentleman.'

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Intercession.

BY THE REVEREND R. J. WEDDERSPOON, M.A., ST. ANDREWS, CHEAM, SURREY.

'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.'—Col 1^3.

Common to all forms of religion worth the name is the practice of prayer. It is not surprising, therefore, that we should find the precept and the practice of prayer alike enthroned at the heart of the Christian religion, prayer indeed being made the Christian's paramount obligation. At a time when our minds are obsessed by the marvels of scientific discovery, particularly in the realm of physics, it may be salutary if we remind ourselves that there is a spiritual realm where tremendous results may also be achieved.

'We hear,' said William James, and the words are as applicable now as when he wrote them, 'in these days of scientific enlightenment, a great deal of discussion about the efficacy of prayer; and many reasons are given us why we should not pray, whilst others are given us why we should. But in all this very little is said of why we *do* pray, which is simply that we cannot *help* praying.' No. We cannot help praying, and if sometimes we pray in obedience to what we can only call a blind and blundering instinct, we ought to realize that this instinct directs us to a realm whose vastness and whose possibilities can never thoroughly be explored. We do not require to go any further than the New Testament to discover what prayer can mean and can do. With the New Testament in our hands it becomes at once apparent that prayer ought to be a commanding and controlling force in our lives.

When we are moved instinctively to pray, it is generally for someone or something of real concern to us, little realizing that these automatic intercessions, so to call them, require to be set against the background of the will and purpose of God, for the foundation of all prayer worthy of being dignified with the name is recognition of our indebtedness to the Most High. A good many of our intercessions are bound to fail because they have never been purged of an element of sheer selfishness. One has known people to pray, for example, for the safety of a loved one in time of war, who have themselves never been conspicuous for any attempt to honour God in other ways. The instinct is there all right, and it is a sure instinct, but it has never been cleansed in the flame of devotion. The antecedent and necessary devotion to Him has simply been by-passed, and God is expected to answer without any initial New Testament obligation having been fulfilled. The prayer of the publican was commended over against that of the pharisee, we remember. It was brief enough. That was one of its merits. But it was on the right lines: 'God be merciful to me a sinner.' That is prayer starting from the right place.

Again, there are prayers that are rendered nugatory, because they are paralysed by doubts and hesitations as to whether prayer has any value at all. The form of words may be used, but only in a half-hearted fashion, as if concession were being made to custom and tradition rather than supplication to a King who exercises authority. Such prayers are offered in the questioning frame of mind indicated by William Watson:

> And dreaming much, I never dare
> To dream that in my prisoned soul
> The flutter of a trembling prayer
> Can move the Mind that is the Whole.
> Though kneeling nations watch and yearn,
> Does the primordial purpose turn?

It is certainly difficult to imagine the 'primordial purpose' turning, but, unless we have a strong, resolute belief in God and His power, our prayers are not likely to be distinguished for their potency.

1. The surest way to make adequate approach to intercession is through thanksgiving. 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.' That puts the emphasis in the right place. 'In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.' The moment the thought of God comes into the mind at all, the first reaction ought to be a strong sense of thanksgiving to Him for His mercies. Where the sense of thanksgiving is absent there can be little true apprehension of God at all. In the realm of prayer, as in many other matters, we are more conscious of what we conceive to be our clamant needs than we are of our undeserved privileges. Can one be a Christian at all, if one is not above all things aware of God's mercies, and resolutely thankful for them? It does not mean that the Eternal God is expecting a continual vote of thanks, but it does mean that we are not worthy to offer our intercessions unless we are in the position of those who constantly feel more thankful to Him than they can express. In one sense, all prayer starts from the Cross, for it is there most of all that we feel a sense of inescapable obligation. With the Cross engaging our minds and con-

straining our souls, we are less likely to go astray in the formulation of our intercessions. It is at once a corrective to foolish ambition, to incipient selfishness, and to unworthy intercession.

There are those who would go further, and who would urge that the thanksgiving for the purpose interceded for ought to accompany the act of intercession itself. A striking example of this is given in the life of Josephine Butler. While fighting her great campaign for the repeal of the Contagious Diseases Act in 1883, she wrote to her sister and said, 'All day long groups had met for prayer, some in the houses of M.P.s, some in churches, some in halls. Meetings were also being held all over the kingdom. There was something in the air like the approach of victory. As men and women prayed they suddenly burst forth into praise, thanking God for the answer, as if it had already been granted.' Victory in the House came that day by 182 votes to 110. However this may be regarded, at any rate prayer and thanksgiving ought to march together, and the thanksgivings will not diminish the value of the prayers.

2. There must be no arbitrary limitation of what intercession may be expected to accomplish. It is obvious, of course, that we are more likely to see obvious results when we pray for something like the bestowal of the gift of some desirable quality in our own lives. Dr. Kelman in his book on Robert Louis Stevenson remarks that nearly all Stevenson's prayers contain a petition for courage, and courage is obviously one of the grandest traits in the character of R. L. S. Dr. Kelman sums this up with the remark: 'It will generally be found that a man's most distinguishing feature is that for which he has oftenest prayed.'

But why may not God grant, if He will, yet greater things? Why may He not influence the lives of others for whom we pray, or, on occasion, spare them? Why may He not alter the destiny of nations? Dr. Glover tells a story of a College President in America whose College was in sore need of funds. 'He screwed up his courage and went to a benevolent millionaire, asking for 10,000 dollars. His appeal did not interest the rich man. A little later he met the rich man's son, and told him about it. 'You made a mistake,' said the young man. 'It would not interest him. He's looking for some institution to which he can give a quarter of a million in a lump.' Dr. Glover comments that half an hour given to Paul's compounds of the word *Hyper* might open our eyes to the scale of the thoughts of God, the freedom and range of his ideas as to what God is, and what He can do.

There is little doubt at all that our prayers are hindered as often by the inadequacy of the sweep of our intercessions as by the imperfections of our sympathy. In war-time there is a barrier interposed that we find hard even as professing Christians to overcome. Even in time of peace there may be segments of the Church's work that do not fasten themselves upon our heart and conscience as they should. There are some who are only mildly concerned about the conversion of the Jews, and others who do not overburden their prayers with special intercessions for Foreign Missions. We conceive the concerns of Omnipotence to be strangely akin to those dictated to us by our own prejudices. It is told of Florence Nightingale that she prayed not according to the sinner's need, but according to how she liked him. 'I could not pray for George IV. I thought the people very good who prayed for him. . . . William IV. I prayed for a little. But when Victoria came to the throne, I prayed for her in a rapture of feeling and my thoughts never wandered.' We may smile at such arbitrariness, but we may not be devoid of it ourselves. Let our prayers go ranging wide.

3. There must be continuous and vigorous intercession for individual men and women. Intercession is never more real than when it is directed to the individual. Here our affections and our loyalties may be engaged most deeply of all, and in the highest of all ministries. Who can set limit to the beneficent results accruing? We speak often of a good heredity as a form of capitalized grace, but how many of its results may not be due to the prayers of father for son, and mother for daughter. Monica and Augustine are still bound together. In the recent distinguished novel, *Brideshead Revisited*, by Evelyn Waugh, the author makes Julia say, when sorely tempted to do something she knew to be wrong, 'I saw to-day there was one thing unforgivable, the bad thing I was on the point of doing, that I'm not quite bad enough to do: to set up a rival good to God's. Why should I be allowed to understand that? It may be because of Mummy, Nannie, Cordelia, Sebastian, keeping my name in their prayers.'

Happy are those whose names are kept in the prayers of the saints of God: happy are those who may be named in the prayers of even such unworthy servants as we are ourselves. 'We give thanks to God, praying always for you.'

The Presence of God.

(A Study of the Use of the Term 'Glory of Yahweh.')

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Of the many terms used by the Hebrews to express their lively sense of the presence of God and their apprehension of Him one of the more important is the term 'Glory of Yahweh.' The study of such a term takes us to the very heart of Old Testament religion and theology, but is at the same time fraught with the possibility of much confusion in interpretation and of inaccuracy in application. In what follows the attempt is made to set out, as objectively as possible, all that can be said about the Old Testament usage of the term and of the continuation of that usage into the New Testament.

The constant yearning for God, not simply to know of Him but to know, find, see, and even hear Him[1] is answered by the iridescent revelation of God to man through media within man's comprehension but not always within his power to articulate. It was not until the time of Ezekiel that the term 'Glory of Yahweh' emerged in this connexion and thereafter remained in more or less general use. It gathered to itself, for purposes of articulation, all that men had experienced of the brilliant and powerful presence of God, and was ultimately woven into the fabric of religious experience and expression. It is the key word of the inaugural[2] vision of Ezekiel. In that vision the prophet sees a chariot approaching him: its four wheels are aligned in as many directions, but it is also borne by four living creatures, identified in ch. 10 with cherubim each having four faces—man, lion, ox, eagle (with obvious symbolism)—and four wings. Above the creatures is a firmament with a gleam as of crystal and above that a throne bearing a likeness to the appearance of a man. 'This was the appearance of the likeness of the glory of Yahweh' (1^{28}). Common to Ezekiel in this vision and to Isaiah in his vision four or five generations earlier, is the fact of seeing God. Both men were overcome with awe at the experience, but Ezekiel differs in the reluctance to use direct terms and in the overwhelming imagery, largely drawn from Babylonian mythology. After the primary fact of awareness of Yahweh's presence the next dominant feature of the vision is that of brightness as of fire and lightning.[3] The strong realism of the Hebrews compels us to take descriptions such as this at their face value and to understand that even if the brightness were only a figure of speech it would express a reality which had the same *effect* on the observer as bright light would have.[4] In the chapter on Light in *Symbolism and Belief* the late Dr. Edwyn Bevan draws attention to the effect of light—the sense of joy and well-being aroused by diffused light and the awe and admiration aroused by bright concentrated light, a fire, a blaze, or a lightning flash—and goes on to suggest that light as a symbol of God has permanent validity for it is capable of expressing something beyond and greater than itself, 'something unimaginable in the life of God.'

'Glory' was an apt word to use for the *apprehended presence of God* inasmuch as it could continue to represent this dominant element of fire- or lightning-like brilliance while at the same time continuing other equally important and fundamental elements in the knowledge of God. It was no new word in itself, having been in regular use both for things of men and for things of God. The root meaning is that of weight and from that the noun developed the ideas of wealth,[5] splendour, dignity, and honour. In speaking of God, apart from the technical use under consideration, the word *kabhodh* has two meanings. The first is the

[1] Terms of physical as well as psychical sense are used here to be in keeping with Hebrew psychology. God is spirit but men are flesh (Is 31^3) and must apprehend God with their organs of flesh.

[2] Bertholet (*Hesekiel*, 1936) thinks that the chariot vision is the inaugural vision of a Babylonian ministry of Ezekiel: the Palestinian ministry might have had the vision of the scroll for its inauguration.

[3] *Vv.*$^{4.\ 13.\ 14.\ 27}$ and compare 10^4 where the phrase 'the brightness of the Glory of Yahweh' is used. Brightness is a frequently recurring element in theophanies, Gn 15^{17}, Ex 3^2 $19^{16.\ 18}$, Dt 4^{9-13} 5^{19-24}, Ps 97^{2-4}, Dt $33^{2f.}$, Is 30^{27}, Hab $3^{3.\ 4}$.

[4] See R. H. Kennett, *Ancient Hebrew Social Life and Custom as Indicated in Law, Narrative, and Metaphor* (1933), 3.

[5] It is here that the use of 'glory' in Hag 2^7 belongs: the glory is the wealth and substance of the nations who are being shaken, cf. *v.*^{8}. Dr. Phythian-Adams (*The People and the Presence* (1942), 97) seems, by his phrasing and by the use of a capital letter for glory, to interpret it in the technical sense of God's visible glory. Isaiah has a play on the double meaning of *kabhodh*—honour and heaviness, $22^{23.\ 24}$.

splendour and majesty, the value and worth of God's work and activity on earth. In Isaiah's vision the seraphim chant of God's holiness and of His glorious activity throughout the whole earth.[1] The second meaning is that of the honour and praise which are due to God from His creation.[2] Deutero-Isaiah found it an appropriate term to emphasize Yahweh's uniqueness : ' I am Yahweh ; that is my name : and my glory will I not give to another (god), neither my praise unto graven images.' [3] There are strong moral and national associations attaching to it.[4]

In making this three-fold distinction in the meaning of the term ' Glory of Yahweh ' there is a tendency perhaps to over-simplify, whereas in point of fact there is probably a fair amount of overlapping—one usage may emerge from another and be scarcely distinguishable from it. Man's act of homage to Yahweh is called forth by displays of God's power and majesty as in the twenty-ninth psalm. But who can set limits to God's own presence ? Once His work is recognized and acknowledged and He is given the glory who shall say how far He Himself is removed from His work ? Ps 22^3 finely speaks of His being ' enthroned on the praises of Israel.' The Hebrews knew nothing of the problem of divine immanence and transcendence—where God was at work there was He, whether seen of men or not. In speaking of the Exodus period Is 63^9 says (following the LXX) : ' In all their affliction it was no messenger or angel, but he himself (Heb. *his face*) saved them.' [5] Where His glorious work was manifest there He, too, in all His glorious and brilliant majesty might be manifest.[6]

As the use of the term is traced from Ezekiel onward it will be found that although it retains its initial force and may be applied to the brilliant presence of God apprehended by men on earth, it begins to take on an eschatological and messianic force which becomes the more prominent as we pass from the Old Testament to Apocalyptic and then to the New Testament.

Ezekiel saw Yahweh in vision but the line between vision and physical sight was so undefined in Hebrew thought that there is little or no difference in kind between his experience and those implied in other Old Testament references where, apparently, actual seeing is intended. The other references in Ezekiel all have the same application as that in the first chapter and when put together tell the story of Yahweh's removal from His place in the Temple, first to the Eastern gate, then to the Eastern mountain and finally to vanish from sight (bound for Babylon ?), and in the later chapters of His return and re-occupation of the inner shrine when the Exile is over.[7]

The Priestly writings seem to have taken over the expression from Ezekiel as a fully technical term for the manifestation of God on earth and to men, but, true to their habit of casting contemporary institutions and customs into the past, all the instances refer to past occasions. They may be divided into two classes, some being concerned with establishing the *fact* of Yahweh's presence and others with the *ominous function* of it. The fact of Yahweh's presence was established first for the sacred mount—its appearance being that of devouring fire—and then for the sanctuary both in respect of Moses' ministry in it during his lifetime and in respect of the ministry of Aaron and his sons after the death of Moses.[8]

[1] Cf. also Nu $14^{21f.}$; Dt 5^{21} (E.T. 24). In Is 6^3 the LXX naturally translates by δοξα, but in *v.*[1] the translation of ' train ' is also δοξα, thus apparently bringing to the whole passage the latter technical meaning of *kabhodh*. A. von Gall, in *Die Herrlichkeit Gottes*, 20 f., and Phythian-Adams, *op. cit.* 51, think that Isaiah himself used the term in the technical sense. Von Gall also claims the same meaning for it in Dt 5^{21} (in spite of *godhlo* alongside it). The use of *kabhodh* in Is 40^5 is difficult to determine ; the glory which is to be revealed may be the glorious work of levelling the road before the returning exiles or it may mean that Yahweh Himself *in person* will be seen at the head of the caravan. It is usually interpreted in the latter sense.

[2] Ps. 29. [3] 42^8 ; cf. 48^{11}.

[4] Jos 7^{19} (cf. Jn 9^{24}), Ps $85^{9f.}$, Is $43^{6f.}$, Mal 1^6.

[5] On this see the writer's article, ' The Face of God in the Old Testament ' in THE EXPOSITORY TIMES, Vol. L (1939), 557.

[6] So it happens that there are a number of passages where it is difficult to determine whether the writer intended glory to mean Yahweh's glorious work or His more glorious presence: Is $66^{18f.}$, Ps 19^1 85^9 $145^{5. 11. 12}$.

[7] 3^{12}, 9^3, $10^{4. 18ff.}$, $11^{23f.}$, 43^{2-5}, 44^4. The re-establishment is still future, of course, but that fact is scarcely sufficient for two inferences which have been drawn from it—first that Ezekiel made the idea of ' glory ' a messianic conception (von Gall) ; and second that it never was fulfilled for Israel (Phythian-Adams, *op. cit.* ch. 6), as is suggested by the Rabbinic exegesis of the missing letter *he* (having in Hebrew the numerical value 5) in the Hebrew for ' and I will be glorified ' in Hag 1^8 which is said to represent the following five things missing from the second Temple : the ark, the Urim and Thummim, the fire from Heaven, the Shekinah, and the Holy Spirit. But, on the other hand, there is evidence of a keen sense of the apprehension of God's presence in post-exilic Israel. ' Even after the destruction of the temple, it was maintained by Eleazar ben Pedat that God's presence (*shekinah*) still abode on the ruined site in accordance with his promise, " My eyes and my mind will be there perpetually " ($1\ K\ 9^3$) ' (G. F. Moore, *Judaism*, i. 369).

[8] Ex $24^{16. 17}$ 29^{43} $40^{34f.}$, Lv $9^{6. 23}$. Ex 40^{33} seems to identify the glory with other and earlier terms and ideas for Yahweh's personal presence—the cloud by day and the fire by night. It is significant to note that the Deuteronomic term used in this connexion is ' name.'

All the other instances of the use of glory by the Priestly code are on occasions of murmuring against the authority of Moses and Aaron. On such occasions the glory of Yahweh made an ominous appearance on behalf of the two leaders. The intention of the writer clearly was to prove that Yahweh was with Moses and Aaron and, on these occasions, against the people. There may at the same time have been a hint in it of the fire-like operation of Yahweh in anger and judgment.[1] That the Priestly writer's use of *kabhodh* is not simply a conventional literary usage appears from two passages which, while not using the word *kabhodh*, have some bearing on it. The first rises to a very high spiritual level in telling how Moses was unaware of the shining of his face after his communion with God[2] but was requested to veil it before Aaron and the rest could approach him. St. Paul associated this with the glory. The other passage speaks of the elaborate precautions to be taken by the high priest before entry into the Holy of Holies on the Day of Atonement: incense is to be kindled so that the smoke of it may cover the mercy-seat whereon Yahweh would 'appear in the cloud' and thereby prevent mortal eyes from seeing Yahweh's glory in its full brilliance.[3] That the Day of Atonement did not lose its appeal is shown by the fine eulogy on Simon the Righteous in Ecclus 50. We may therefore assume that the post-exilic community did have some experience of God's presence on earth and in the Temple although at the same time they looked for a fuller enjoyment of it in the future.

Apart from an echo of the Priestly idea in 1 K 8^{11}, the other references to God's glory (in this technical sense) in the Old Testament are eschatological and messianic. 'Arise, shine; for thy light is come, and the glory of the Lord is risen (זרח, used of sunrise) upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee.' The messianic kingdom is here already taking the shape which became typical of the Apocalyptic hope—the catastrophic birth of a new age with golden-age conditions of life. One of its most marked features is the intense light radiated by the presence of God. The Apocalypse of Isaiah has a similar picture: 'then the moon shall be confounded, and the sun ashamed; for Yahweh of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.'[4] Thus in the Old Testament we get the beginning of that unresolved duality of partial knowledge and apprehension of God in this world and complete revelation of Him in an age to come—a messianic age.

In extra-Biblical usage the term glory retained its strong association with the idea of brilliant light and strengthened its eschatological reference until the hope it embodied was actualized in Jesus Christ. In this period the idea was subjected to two strong influences, the one linguistic and the other religious and theological. The first lay in its translation into Aramaic and Greek. In the Targums the translation is *yeqara*, a term which continued the idea of value and worth but brought to it the possibility of being used as a circumlocution for God Himself.[5] Occasionally in the Targums and much more frequently in the Talmud and Midrashim the term *shekinah* is used, a term which originated in the idea of the dwelling of the Name of Yahweh in the temple and which took up into itself the idea of radiant and shining light. Its light is said to be more intense than that of the midsummer sun. *Shekinah* is, however, but a reverent equivalent for God Himself *in person*. In δοξα the Septuagint translators chose a proper synonym for *kabhodh* in its meaning of honour or glory and added the other meanings of the Hebrew word without prejudice, so also with the Latin *gloria* and the English *glory*. Like *yeqara* in the Targums, however, δοξα came also to be used as a circumlocution to avoid strongly anthropomorphic reference to God. The second sphere of influence is the religious and theological. Two things may be mentioned: first the growing conviction of the future rehabilitation of the saints and the vindication of their righteousness—either in a kingdom of this world or in a heavenly one. In time belief in resurrection emerged and took shape against this background. Interest gradually moved from this life and scene to a heavenly one—thus keeping pace, as it were, with the increasing sense of God's transcendence. Glory and brightness are the marks of that heavenly realm.[6] In the second place there is the inauguration of the new age with a great judgment.[7] This is associated both with the full revelation of God's glorious presence and with the person of the Messiah.[8] In

[1] Ex 16^{10} (where מִשָּׁם should perhaps be read instead of מִדְבָּר), Nu 14^{10} $16^{19.\ 42}$ 20^{6}.

[2] Ex 34^{29-35}. [3] Lv $16^{1.\ 2.\ 12.\ 13}$.

[4] Is $60^{1f.}$ 24^{23} (echoing Ex $24^{9ff.}$); cf. Zech 2^{9} (E.T. 5), Is 59^{19}, and possibly s 97^{6} 102^{17} (E.T. 16). No reference has so far been made to Ex 33^{17-23} because, though the term glory does occur there, the narrative seems to be a composite and complex one; it is strongly anthropomorphic which is not usual with the glory concept, and the use of the four terms *glory*, *goodness*, *face*, and *back* in the same context arouses further suspicion.

[5] As in the Targum of Gn 17^{22} 28^{13}, Ex 24^{10}, Is 6^{1}, but it may be noted that b. Sira could use *kabhodh* similarly as a circumlocution (Ecclus 45^{3}, cf. Wis 7^{25}).

[6] En 14^{20} 102^{3}, Test. Lev. 3^{4}, Bar 4^{24}, To 3^{16}, Est 15^{13}; cf. Rev 18^{1}.

[7] Dn 7^{10}. [8] En 45^{3} 69^{27}; cf. Mt 16^{27} 25^{31}.

a late passage there seems to emerge the idea that the very sight of God's glory will constitute the act of judgment. The wicked will pine away 'in that they see the glory of the Most High, before whom they have sinned in life' whilst the righteous will be confident, for 'their face is destined to shine as the sun,' and they 'are hastening to behold the face of him whom in life they served, and from whom they are destined to receive their reward in glory.'[1] In this may be seen an extension into apocalyptic of the strong moral reaction of Isaiah to the sight of God. It will also recall the sixth Beatitude.

A new dynamic enters into all this in New Testament times by the actualization of God's glory in the person of Jesus Christ. It has been suggested that two significant tendencies had appeared, first an emphasis on another and heavenly world as the proper realm of God and of the Messianic kingdom, and second an association of the idea of God's visible glory with that of judgment which would take place at or after death. These form the essential background of the New Testament idea. Thus it is said that Stephen, after his speech of defence and at the point of death, 'being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.'[2] The New Testament does indeed very closely follow the usage of the Old Testament and Apocrypha, serving itself heir to the riches of God's glory, but with the significant difference that the presence (and therefore the visible glory) of God is inseparably linked with the person of Christ. It will be sufficient to point to the doxologies of the New Testament for evidence that 'glory' might still be used to denote honour and praise due to God from His creatures. Again it is not a long search for recognition of the glorious work of God among men, and of how great are the riches of God's glory. The raising of Lazarus offers an instance.[3] So, too, was the raising of Christ from the dead 'through the glory of the Father.' It is, indeed, in this regard that Paul speaks so enthusiastically of 'the riches of God's glory,' riches which are experienced in human redemption.[4] The third use and meaning of the term glory, that so intimately associated with the visible presence of God, is still current. God is said to dwell in 'light unapproachable'[5] and awareness of Him is still in terms of bright and shining light. The glory of the Lord shone about the shepherds when the angel came to announce the birth of a saviour,[6] and at the Transfiguration a bright cloud overshadowed the disciples and a voice was heard from the cloud.[7] The glory of God may still be ominous of judgment and punishment.[8]

Far oftener, indeed in the majority of references, it is in Christ that the glory of God is made known, in Him God's presence is apprehended, in Him the gulf between the now of sin and darkness and the hereafter of forgiveness and light is bridged, in Him the present world and the world to come are knit together in the Kingdom of God and of His Son. Christ has the freedom of both heaven and the world: of heaven which He re-entered 'glorified' and pioneering in a path to God which men of faith may tread after Him, and of earth where He brought to men a renewed capacity, by faith in Him, to see God, and to *share* His glory. The New Testament abounds in references—direct and indirect—to this new experience of God's glory in Jesus. Where the Old Testament would speak of the vision of God and His glory it is now the vision of the glory of Christ which takes its place: 'Suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice . . .'[9] The glory of Christ is identified with the glory of God. This identification is so fully made that John speaks of Isaiah as having seen the glory of Christ, and the Epistle to the Hebrews speaks of Christ as the 'effulgence of his glory' borrowing from the phrase used in *Wisdom* of the Wisdom of God: 'For she is an effulgence from everlasting light.'[10]

Of much greater significance, however, than the identification of the glory of Jesus with that of God is the experience of being participators in that glory. No longer is it the privilege of the few, and of Moses in particular, to be allowed to see God in His majesty. In an important passage in 2 Co (3^{4}–4^{6}) Paul speaks of the glory of the Christian ministry, and contrasts the reflected glory on the face of Moses, which needed to be veiled although it was a fading glory, with the creative glory revealed in Christ and reflected by His servants with unveiled faces: where there is a veiling it is of unbelievers, but for those who believe there is the full glory of Christ in which men may share even in this world, and then when the final deliverance from mortal conditions is realized there will be a transformation from glory into glory—the glory of the immediate and everlasting presence of God. The certainty of all this lies in the creative power of God who in the beginning by His word formed light and who now in the face of Jesus Christ causes the light of the knowledge of His glory to shine in our hearts.

[1] Ezr $7^{87.\ 97f.}$. [2] Ac 7^{55}. [3] Jn 11^{40}, cf. *v.*[4].
[4] Ro 6^{4} 9^{23}, Eph 3^{16}, Col 1^{27}.
[5] 1 Ti 6^{16}, cf. En 14^{20}. [6] Lk 2^{9}.
[7] Mt 17^{5}: it may also be noted that *v.*[2] says the face of Jesus 'did shine as the sun,' and that Luke's account says that the disciples saw Christ's glory, 9^{32}.
[8] 2 Th 1^{9}.
[9] Ac $22^{6.\ 7}$; *v.*[11] speaks of the glory of that light.
[10] Jn 12^{41}, He 1^{3}, Wis 7^{26}.

How simply does Paul, in the phrase 'from glory to glory' blend into a single development and a single whole the partial working out of our redemption on earth and its completion in 'glory' (to use an accepted term for the future life which arose from the ideas here discussed)! There is no longer an unbridged gulf between this life and the next, between the Kingdom of God already within us and the Kingdom of God to come.

Now it is within the grasp of all men to enter into that intimacy with God, that 'face to face' intercourse with Him that is the hall-mark of prophecy. Moses it was who voiced the wish, now realizable in Christ, 'would God that all the Lord's people were prophets.'

Contributions and Comments.

The 'Fulfilment' in the Kingdom of God.

Luke xxii, 16: 'For I say unto you, I will not any more eat thereof, until it be fulfilled (πληρωθῇ) in the kingdom of God.'

THE most likely view of Lk 22^{16} is that it is to be understood in the light of $vv.^{29.30}$: 'And I appoint unto you a kingdom . . . that ye may eat and drink at my table in my kingdom.' Luke's Passover is in some way to be regarded as 'prophetic' of the Messianic Feast in the heavenly Kingdom, in which it will find its perfect 'fulfilment.'

But Luke is dependent on sources and we cannot be certain that the saying about the Messianic Feast in $v.^{30}$, which concludes the teaching about priority among the disciples, was actually spoken by our Lord on the same occasion as the Words of the Last Supper. The 'priority' incident in Mark (10^{35-45}) occurs in a quite different connexion—before the Triumphal Entry. Luke's arrangement of the incident is editorial and his introduction of ideas about a Messianic Feast in this chapter is probably due to Mark, where there is an explicit reference in the Words of Jesus Himself at the Last Supper to a coming Messianic Feast.

There is justification for considering Lk 22^{16} without reference to $v.^{30}$ as a possibly genuine tradition of a Word of Jesus at the Last Supper, incorporated by Luke from his special source in his Gospel.

By itself, Lk 22^{16} need not contain any reference to a Messianic Feast. The verb πληρωθῇ may be explained as reflecting a Semitic impersonal or 'internal' passive where the real subject, which is thus emphasized, is contained in the verb.[1] The latter may then be connected, not with the preceding Passover, but with its following predicate, 'in the kingdom of God.' The main subject of the clause, and indeed of the whole verse, would then be, not the Passover at all, but 'the fulfilment in the kingdom of God': 'I will not any more eat thereof, until *there be a fulfilment* in the kingdom of God.' The 'fulfilment' may be of prophecy (cf. $v.^{37}$), or of 'the age' or 'the times,' or the verb may be taken in the sense 'to be perfectly accomplished'[2] and so 'to be consummated.' We may perhaps then render, 'I will not any more eat thereof, until *there is a consummation* in the kingdom of God.' The words thus become parallel with the saying over the wine in Luke, 'until the kingdom of God comes.'

There is support for this view. The Sinaitic Syriac renders, 'until the kingdom of God *is fulfilled* (is consummated).' If a variant ἡ βασιλεία τοῦ θεοῦ ever existed, no trace of it has survived outside of the Syriac tradition.[3] But it is arguable that this is the true text of the passage, ἐν τῇ βασιλείᾳ τοῦ θεοῦ coming from Mark. Luke may himself, as Lietzmann maintains,[4] have been responsible for introducing this Marcan reading, but he need not have himself introduced πληρωθῇ by way of his own interpretation: πληρωθῇ may be a genuine Word of Jesus, and the Old Syriac variant, if such it is, may represent a pre-canonical tradition of the saying. The alternative is to explain the Old Syriac translation as simply an interpretation of Luke's Greek.

In Greek tradition, an echo of such an understanding of the words is to be found in the *Epiklesis* of the Liturgy of St. Chrysostom: the Bread and the Wine, as the communion of the Body and the Blood of Christ, are to be, for the participants, '. . . unto the remission of sins, unto the fellowship of Thy Holy Spirit, *unto the fulfilment of the Kingdom* (εἰς βασιλείας πλήρωμα).'[5]

The idea of a 'fulfilment' or a 'consummation' by the coming of the Messianic Kingdom is a familiar one in contemporary Judaism. In the Syriac Apocalypse of Baruch it is made clear that the coming of the Messianic Age was expressly known and referred to as 'the fulfilment' or 'the consummation' (30^{3}). The latter is here connected with the end of the temporary reign of

[1] For an example, see Burney, *Kings*, 20: *Ges. K.*, § 121. 1.

[2] Cf. J. B. Lightfoot, *Colossians*, 255.

[3] Two MSS. of the Pal. Syriac assume ἡ βασιλεία τοῦ θεοῦ, but the verb in neither case agrees with 'the kingdom of God' as subject. It is probable, however, that the Pal. Syriac text in B and C represents the first stage in the accommodation of the Old Syriac reading to the Greek text of Luke, the text of A = Luke representing the last stage.

[4] *Messe und Herrenmahl*, 215 ff.

[5] Swainson, *Greek Liturgies*, 92.

the Messiah upon earth and His return to Heaven. In fhe Assumption of Moses, 'the consummation to the end of the days' is to be preceded by a general repentance (1[18]; cf. Mk 1[15]): the Pirke R. Eliezer (xliii) preserves the contemporary Jewish belief which appears in our Gospels that 'Israel will not fulfil the great repentance before Elijah comes': for Jesus, Elijah had already come; 'the fulfilment in the kingdom of God' was imminent. In the Testament of the Twelve Patriarchs, the 'fulfilment' is to take place when the Gentiles have been enlightened (cf. Mk 13[10], Lk 21[24]); Christ is to become 'as a strain of music in the mouth of all' (Benjamin, 11[3]). In 1 Enoch the 'consummation' (16[1], τελείωσις) is the Great Judgment.

In His last hours, Jesus looked for just such a Consummation in a heavenly Kingdom, brought about by the Advent of Himself as Son of Man coming in power and with judgment: that is clear if only from His reply to the High Priest's question in Mk 14[61. 62]. In view of the large place which such a thought must have occupied in His mind at the end, its actual presence in Lk 22[16] may be regarded as in no way improbable.

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Some Bits of Hebrew.

I.

Topography in Hebrew.

THE terms a nation develops to express the natural features of its country depend on what those natural features are. For this reason the languages of Europe are in general incapable of producing a fully satisfactory translation of the Old Testament, just as translators of either Old Testament or New into Eskimo are handicapped by the lack of either a word for 'lamb' or a conception of the creature. A proper translation of the literature of Judah should originate in the cattle country of the western United States, or, second best, in South Africa; Australia is a little too level to get quite the right view, and south-eastern Russia much too level. German commentators love the word 'steppe' because it is the only European word for a dryish territory, and Germanizing commentators use the word in English; but a steppe is properly an immense flat, and hence is outside the Old Testament universe.

Thus the fundamental substrate of Hebrew topography, the שׂדה, is the American 'range,' the South African 'veldt'; the נחל is the American 'arroyo,' the South African 'spruit.' The normal prepositions to use are 'out on the range' for בשׂדה or אל השׂדה, 'over the range' or 'all over the range' for על פני השׂדה. To be sure, שׂדה has a wider range than 'range'; where the שׂדה is used for tillage, as in Boaz's land at Bethlehem, we must keep to 'field' or 'fields' or even 'land' (for real estate is to us 'land,' to the Hebrew שׂדה), and sometimes such a word as 'countryside' will be better. The מלחה is the 'alkali soil' of our West or of the *Encyclopaedia Britannica*.

The יער, whose fundamental essence is its rock formation and not, as our translations make it, the scrubby trees that cover it, is not a characteristic of dry country but of limestone country. It may be said to be karst; but karst is understood to be a fairly extensive bit of country, and capable of profitable cultivation, while the יער has the karst qualities intolerably intensified on a small area. To me the best rendering seems often to be 'bad lands,' especially as the יער is in quality the bad lands of Palestine; yet this rendering has the important defect that the Dakota bad lands are treeless. Nevertheless, for the practical purposes of the farmer or traveller Dakota bad lands and Palestinian יער seem to be about equivalent.

Another thing characteristic of limestone country, especially karst, is the פחת, the American 'sink-hole' or British 'swallow-hole.' Thus, Absalom having lost his life in the battle of Ephraim Bad Lands, his body was thrown into the biggest sink-hole in the Bad Lands.

I quoted Ruth on שׂדה; Ruth has another interesting use of that word. For historical and social reasons, in expression of nationality the Hebrew speaks primarily of the people, we primarily of the land. Textbooks of English grammar, formulating a rule for capital letters, speak of nouns and adjectives of nationality as derived from proper nouns, to wit from the names of the countries, totally neglecting the cases where the proper noun is derived from the nationality (Scotland, Germany, Denmark) or where the two have no etymological connexion at all (Dutch, Eskimo, Magyar). But the Hebrew uniformly expresses the country by prefixing ארץ to the nationality. For some purposes we can disregard this difference of idiom; for instance, in speaking of the State as a political power the Hebrew says מצרים and the English says 'Egypt,' each language expressing what it habitually treats as the primary conception. But such cases, though common, are really rather loose language; when there is occasion to be rigorous מצרים is 'the Egyptians' whatever vowel-points you use, and 'Egypt' is ארץ מצרים; and it is a disregard of English idiom to translate 'land of Egypt.' Now in the book of Ruth 'Judah' (the country) is ארץ יהודה, but 'Moab' (the country) is שׂדה מואב; the implication is surely that the Judaite writer thought of his own country as a real normal country capable of agriculture and civilized life, but of Moab as mere cattle-range. A translator cannot express this without losing more than he gains; it is his duty to say simply 'Judah' and 'Moab' in accordance with English idiom. If for the sake of literalism he uses translations that are pleonastic in English, 'land of Judah' and 'country of Moab' with margin 'Heb. *field*,' he has neither English idiom nor the Hebrew discrimination between the qualities of the two countries.

We are informed that a conspicuous characteristic of the Judean landscape is the immemorially ancient terraces for vine-culture which cover the hillsides everywhere. In that case there ought to be a Hebrew word for these. Now שׁרמות is a habitually plural word which is habitually associated with vine-culture. Our translations, with traditional disregard for the presumption that different Hebrew words will have different meanings, treat שׁרמות as the plural of שׂרה, even in the Kidron valley where it is difficult to imagine 'fields'; but assuredly שׁרמות is not the plural of שׂרה. Need we hesitate much before translating שׁרמות as 'terraces'? The name of Gethsemane may certify to us that the Kidron valley, though it can hardly have been grain-growing territory, was fruit-growing territory.

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'Spring' and 'Well' in John iv. 6, 11, 12.

RECENTLY I had an experience that may be of help in explaining the reason for the use of the words 'spring' and 'well' in Jn 4^{6} and $^{11.12}$. The best the commentators seem able to do is to suggest that water may have seeped into it (so *I.C.C.*) and so it was called a spring. It may well be that the use of the word 'spring' in the Greek text is justified and that translations ignoring the distinction make a mistake.

When our annual association of Christians was to meet with a village church, the entertaining church was very much worried because of scarcity of water. Many wells had gone dry and several attempts at digging had not helped. Then just before the meeting was to be held they tried deepening another well and found an abundance of water. My camp was by it and the owner of the well said to me, 'When we dug our well deeper we struck a very big *spring*.' The reward of much hard labour was to find a spring that served hundreds of people for drinking, bathing, and cooking over the week-end.

This illustration may make the translation of the Hebrew 'beer' in Gn 26^{19} and Nu 21^{17} by 'spring' somewhat easier, and give the word this added meaning that Brown, Driver, and Briggs in their Hebrew Dictionary seem half inclined to adopt.

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Entre Nous.

Understanding the World we live in.

Dr. Oldham in *The Christian News-Letter* for 22nd August writes: 'History is full of warnings that events may take their course regardless of men's desires. If we are to avoid disastrous error we must know the real forces at work in our world.

'But are we really capable of such an understanding? That is one of the questions that agitates Arthur Koestler in his latest book *The Yogi and the Commissar*, a masterly analysis of the forces that are shaping human life to-day. He recurs again and again to his own experience of the impossibility of making people understand what has been actually happening in Europe. In three years of lecturing to the troops he felt, with some audiences at least, that while he was speaking he did succeed momentarily in convincing them that people were being tortured and murdered in concentration camps, that children were starving in Greece, that hostages in large numbers were being shot in France. But he realized how quickly, when the meeting was at an end, or at the best in a few days, the impression faded, and the listeners slipped back comfortably into the old world in which such things did not really exist. . . .

Even before this News-Letter appears in print the fundamental jolt to our whole way of thinking that we experienced on 6th August may have lost something of its force. The defensive mechanisms will soon be at work, and the old habits of thought and action will begin to re-assert their sway over men's minds with fatal consequences for mankind.'

Christian Unity and Christian Experiment.

An interesting series of articles has been appearing in the *Church of England Newspaper* on 'Our Cathedrals and Churches,' and in the 3rd August issue the rector, Canon T. Guy Rogers, writes on Birmingham Parish Church. The parish, he says, is not an ordinary industrial or suburban one. The church 'has to create a life of its own or have its candlestick removed. While thousands of people are to be found outside its doors during the daytime, the residential population has dwindled to a few hundreds, mostly in slums doomed rightly to disappear. It possesses a great prestige, as the Church of the city in which the civic services are still held.'

The aim, Canon Rogers says, has always been to make the Church a centre of Christian unity and a centre of Christian experiment. Thursday 'Dinner Hour' services were begun in 1925 and still continue without a break. Free Church speakers are frequent visitors and many distinguished women as well as men have often occupied the pulpit. 'Out of the unity between Anglican and Free Churchmen, which these services generated, grew and developed the most remarkable fellowship between the Church of England and the Free Churches which I have ever witnessed. To a very large extent these branches of the Churches became as one in thought and feeling and fellowship. The United Crusade, followed in recent years by the United Missionary Campaign, bears eloquent testimony to that mutual under-

standing. The Christian Social Council, which for the last twelve years has exercised a powerful influence in Birmingham, was also an outcome of these earlier efforts.' These, Canon Rogers says, are no sudden stunts 'but the natural development of a deepening sense of underlying unity created, as we believe, by the Spirit of God who has called us to common work and witness.'

When he speaks also of Christian experiments which have been tried in the Parish Church he distinguishes them from stunts. 'What new ideas, new modes of serving the community, new ways of presenting the Gospel could be found? These have been legitimately in our minds for many years.' The Parish Church is an Evangelical Church, formerly rooted in an old-fashioned evangelical tradition, but no difficulty was experienced in the founding of the St. Martin's Fellowship of Religion and Drama, and the visits of the Pilgrim and Adelphi Players revealed the wonderful possibilities of presenting the gospel in this way. The thought of the coming of exhibitions to the church, such as 'The Church in War-Time' or C.E.M.A.'s collection of ecclesiastical pictures, does not disturb the ordinary worshipper. 'We hope,' Canon Rogers adds, 'by the grace of God, to offer to our returning members "a live church" on their home-coming. I doubt if they will expect us to provide much entertainment. A live Church is what they will ask for. We seek to give it them.'

Right Hon. E. Leslie Burgin.

On the 16th of August, at the age of fifty-eight, the Rt. Hon. E. Leslie Burgin, LL.D., the great Methodist lawyer, died, and his friend, the Rev. C. C. Mayes, has contributed an appreciation of his life and work to *The Methodist Recorder*.

As a student Dr. Burgin had a record of brilliant achievements at London University, Lausanne and Paris, and won the highest honours in the Faculty of Law. He was a remarkable linguist, almost unsurpassed; but what was more remarkable was his insight into the nature and minds of men of different races. He served with distinction as an Intelligence Officer in the first Great War; and shortly before his final illness he went abroad on an official mission to improve Anglo-American relationships by lecturing on the British war-effort, visiting also several other countries, providing valuable information required by the Government. In 1929 he was elected Liberal Member for Luton (his birthplace), and in 1939 he entered the Cabinet as Minister of Supply.

With all his claims from outside Dr. Burgin had always time for his church. When at home he was a most devoted Society Steward—his reading and prayers in the vestry before the service being a beautiful preparation for the public worship.

'Great as he was in life, he was greater still in death. When at the height of his powers he was suddenly told that the span of his life had narrowed down to days, the courage that had marked his life throughout shone more clearly than ever. He had a programme for each day that there might be no loose ends for those who were to follow him. His room was a reception-room for all kinds of friends.

'A few days before his last Communion with his family he had another one with his wife, and at its close he asked to be allowed to offer his own prayer of thanksgiving. In that he poured out his soul, thanking God for the beauty of the garden, the wonder of the world, the beauty of friendship, the love of family, and the joy of work. He thanked God for the fullness of his life and awaited expectantly for God's future plans for him, saying with only a slight falter, "Glad did I live, and gladly die."'

Simplicity in Preaching.

'Any consideration by a preacher of his own capacity would keep him in the region of simple and central things. And, in view of the people's capacity, Luther's advice is homely: "I do not aim very high in my pulpit at Wittenberg, as if I were addressing none but scholars and doctors and magistrates, of whom there may be forty in the building, for there are also present two thousand plain folk and lads and lasses, and to them I speak as their need requires. If the others do not like it, the door is open, and they are free to depart." History assures us that they did not depart, for though he talked thus simply, learned and unlearned alike crowded about him whenever he preached, just as people gather in about a fire on a wintry night. Preachers have seldom suffered by holding to what is elementary in the Gospel; and it is a poor account of anyone who confesses that he cannot keep interest alive in the love-revealing, love-inspiring truths which are the treasure of the simple.' [1]

Heroism among Chaplains.

In *St. Martin's Review* for August there is a short article on U.S. Chaplains by an anonymous American. 'Perhaps the best known story,' he says, 'of heroism among chaplains in this war is that which occurred when an American ship was torpedoed last year. It happened very quickly, and some of the men were forced to abandon ship without life preservers. There were four chaplains on board. Two, Clark V. Poling and George L. Fox, were Protestants; one, John P. Washington, was a Catholic; and one, Alexander D. Goode, a Jew. The four men took off their life preservers, forced them on four seamen. They then clasped hands and, each praying to God in his own way, went down with the ship.'

[1] W. M. Macgregor, *The Making of a Preacher*.

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